

THE CATHOLIC EDUCATOR

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EDITOR

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News of School Supplies and Equipment

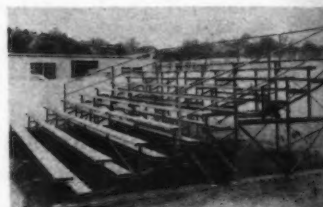
Low-Cost Steel Bleachers Announced by Safway

A new line of low-cost steel bleachers for smaller installations is announced by Safway Steel Products, Inc., Milwaukee 13, Wisconsin. The bleachers are suitable for both permanent and temporary set-ups, either outdoors or indoors.

Known as the "Budget Master" line, this equipment has a welded steel angle framework and is skid-mounted. It is furnished in standard sections of five or ten rows deep and lengths in multiples of six feet. Sections are easily assembled to seat any crowd from 20 to as many as 5,000 spectators or more.

Designed to Safway's high standards, "Budget Master" Bleachers provide maximum safety, vision and comfort for the audience. The rise-per-row of eight inches assures an unobstructed view from every seat.

The design seats spectators in a comfortable, natural posture with ample leg-room. Wide seat planks and footboards are held firmly in the steel supports. Room is provided for entering and leaving the seats with complete safety.



Each 6-ft. length of 5-row bleachers will comfortably seat 20 adults at 18 in. per seat.

These bleachers can be assembled or dismantled by unskilled labor and without tools. Support sections and lengths of plank are easy to handle, transport and store. The entire bleachers may be re-used as a unit or as several smaller bleachers.

Assembled sections are said to be easily moved into position outdoors or indoors. The skid mounting feature makes it possible to re-locate bleacher sections as long as 18 ft. without dismantling.

SS & E 53

Ingenious Book Stand Holds Heavy Reference Volumes

A new duplex book stand, featuring a self-leveling top, has been announced by Tiffany Stand Company, 7350 Forsyth, St. Louis 5, Mo. Gone is the annoyance of squinting in a huge book's gutter for hard-to-read information. The new Tiffany duplex book stand also eliminates the inefficient and back-breaking lugging

of heavy books. Through the device of balanced spring action and floating top panels, the new stand automatically levels the pages of bulky books, making all pages equally easy to read.



The stand is quickly adjustable to satisfy student's height; the top swivels for use by more than one person, and transports effortlessly and quietly on 2-inch ball bearing casters.

Occupying only 16" by 21" floor space, the stand adjusts from 27" by 41" in height and instantly locks by turning two easy-to-grip knobs. The floating tops adjust both laterally and vertically to accommodate either stiff or flexible bindings. It is available in five colors: silvertone gray, walnut brown, dark office green, mist green or beigetone. Its graceful design complements modern school furniture.

SS & E 54

First Automatic Movie Camera Introduced

If you as an administrator or teacher have been planning to make your own educational or vocational motion picture films and have worried about getting perfectly exposed films, here you have the assurance of such perfect exposure, for the first time, in an automatic movie camera which incorporates an "electric eye." This "eye" automatically sets the lens for perfectly exposed pictures.

The new model 200-EE, produced by



Bell & Howell Company, Chicago 45, Ill., is a 16mm magazine camera intended for the amateur. Its "eye" operates on the same general principle as does the human eye. Just as the iris of the human eye opens and closes with the intensity of the light it is exposed to, the photo-electric cell in the new movie camera opens and closes the lens iris automatically to adjust for varying indoor and outdoor light intensities.

The little girl in the accompanying

picture need not be play-acting. With her thumb on the starting button, she will be taking perfectly exposed film as long as she keeps the actors in the field of vision.

Another feature of the camera is that the photographer is warned by a tiny red flag appearing in his line of vision if the light becomes insufficient for good movies.

What this camera can mean to you as an amateur is that you can forget technicalities of exposure and concentrate

WONDERFUL NEW HORIZONS

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Star Fun

The summer sky is full of wonders. And here is an unusual book Chicago's Adler Planetarium recommends as especially fascinating to young people.

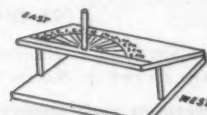
"DISCOVER THE STARS"—by Gaylord Johnson, revised and with additions by Irving Adler is a 130 page book with 10 astronomical photographs and 41 explanatory drawings. Everything is written to the level of novices and delightfully easy-to-understand. Among the exciting information given, book tells how to locate stars; tells about navigation, radio, astronomy, solar energy, sunlight and H-bomb; even gives simple instruments to make yourself.



Importance of observing heavenly bodies for their chief features are driven home with pictures on the order of the above three sketches concerning the moon at different ages. Becoming familiar with the moon as it waxed and waned, Galileo found moon's surface was not smooth but had mountains "4 miles high."

Experiments are suggested that boys and girls can make themselves. For example

there is the simple little demonstration which makes plain why Venus and Mercury are sometimes "evening stars," sometimes "morning stars."



Complete Sun Dial

Readability of the book can be judged by its easy style as typified by reference to the "primitive genius" who invented Sun Dial—undoubtedly "based upon his discovery that a spear, stuck upright in the ground, casts a shadow which varies in length during the day, and also throughout the year." Later, are directions for building home-made sun dial.

How calendar and watch evolved, is told. Also how, with watch or stick, you can find North.



Finding North

12 Chapters make up thrilling reading (and doing) with one chapter showing how to start own collection of photographs and giving suggested readings.

If further interested—Should bookstore or library not have described book, DISCOVER THE STARS—write SENTINEL BOOKS PUBLISHERS, 112 E. 19th St. N. Y. City 3 and send 85¢ ppd.

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S R A



on composition and action, with the assurance that you will not be wasting film through under- or over-exposure.

In this camera, the current for the electric eye is supplied by six tiny mercury cells, such as are extensively used in hearing aids. The life of the batteries is stated to be a minimum of one year.

The lens, a fast 20mm f/1.9, is permanently mounted to the camera. Wide angle and telephoto attachments will give the equivalent of a 1/2" f/1.9 and 2-inch f/1.9 field. The lens will set itself automatically even when the lens attachments are in use.

Expected to be available in June, the camera will retail for \$289.95, including Federal Excise Tax.

SS&E 55

Latest Catalog of School Wearing Apparel

A colorful new catalog presents a showing of the latest in school wearing apparel, issued by Scholastic Specialty Co. of New York City.

It incorporates uniforms, hats, gym wear, blazers, and the like, for wear by parochial and private school pupils. The items included in the catalog are all manufactured in the company's work-rooms.

SS&E 56

McDougle Elected by NCEA Exhibitors

Those who have used at teachers' conventions exhibits of the Association of American Railroads will be interested in the election of L. I. McDougle to the presidency of the Catholic Educational Exhibitors Association, at its annual meeting in St. Louis during the NCEA convention.

Mr. McDougle is a member of the staff of the A.A.R. School and College Service, and is in charge of the railroad association's exhibits at conventions of teachers and librarians. He is currently serving also as vice president of the National Council for Educational Travel.

Help for English Teachers

A handy folder giving in summary the rules for punctuation, capitalization, and syllabication should prove valuable for teachers of English, both on the elementary and the secondary levels.

Published by the Sisters of Mercy, 160 Farmington Avenue, Hartford 5, Conn., this 5x8-inch leaflet, which fits into any textbook, sells for \$8.00 per 100 copies.

One very useful feature of the work that will save teachers time in marking papers is the listing by number of all rules under each of the three main heads. Thus marking a student's paper with "P 6" after circling the error will make the student find his own error by reference to the rule "6" under punctuation.

SS&E 57



The NCEA in St. Louis, 1956

IN 1956 THE NCEA RETURNED to the city of its birth. The fifty-third annual convention of The National Catholic Educational Association was held in St. Louis, April 3-6, 1956. The association had its beginning in July 1904 at St. Louis University when three groups of clergymen gathered in what is now known as DuBourg Hall on the University campus. One group was known as the Catholic College Union, another as the Primary School Association, and the third as the Catholic Seminary Association. At the conclusion of their deliberations, the three groups combined under the general title of the Catholic Education Association. This title was later changed to the National Catholic Educational Association. The Right Rev. Denis J. O'Connell, then president of the Catholic University of America, was the first president of the association. Some 60 or 70 charter members were present at the meeting. Today membership in the association numbers about 10,000 with 12,241 schools represented at all levels of education from kindergarten through graduate and professional schools. It is worthy of note that the venerable Rev. Laurence Kenny, S.J., 93-year-old historian at St. Louis University, was present at the first meeting.

At this year's convention of the NCEA were present 8,500 administrators and teachers of the constantly growing Catholic school system. The Department of Education, National Catholic Welfare Conference, estimates that the total Catholic school enrollment for the school year 1955-56 is 4,423,200 students attending 12,241 schools staffed by a total faculty of 136,850 persons. The department emphasizes that these statistics are estimates and are not an actual count of current enrollment and faculty. It is estimated that Catholic elementary school enrollment in 1960 will pass the four-million mark; the same year, Catholic high school enrollment should soar to a new high of 865,000 pupils.

The department has prepared the following tables,

presenting the growth of the Catholic school system in graphic form:

TABLE I
SCHOOLS, FACULTY, STUDENTS
1952 and 1956*

Year	Type of School	Schools	Faculty	Students
1956	Major Seminary	118	1,350	11,800
1952	Major Seminary	118	1,305	11,114
	Increase	0	45	686
1956	Minor Seminary	177	2,000	21,200
1952	Minor Seminary	172	1,928	17,802
	Increase	5	72	3,398
1956	Univ. and College	246	19,500	300,000
1952	Univ. and College	240	18,664	264,728
	Increase	6	836	35,272
1956	Secondary School	2,300	33,000	690,200
1952	Secondary School	2,180	29,032	548,566
	Increase	120	3,968	141,634
1956	Elementary School	9,400	81,000	3,400,000
1952	Elementary School	8,880	72,457	2,842,237
	Increase	520	8,543	557,763
1956	All Schools	12,241	136,850	4,423,200
1952	All Schools	11,590	123,386	3,684,447
	Increase	651	13,464	738,753

* The figures for 1956 are estimates.

TABLE II
CATHOLIC ELEMENTARY SCHOOL ENROLLMENT
1945-1960

Year	Enrollment	Year	Enrollment
1945	2,086,794	1952	2,842,237
1946	2,140,840	1954	3,235,251
1948	2,304,965	1956	3,400,000
1950	2,560,815	1958**	3,823,000
		1960**	4,140,000

TABLE III
CATHOLIC HIGH SCHOOL ENROLLMENT
1945-1960

Year	Enrollment	Year	Enrollment
1945	420,707	1952	548,566
1946	467,039	1954	623,751
1948	482,672	1956**	690,200
1950	505,572	1958**	775,000
		1960**	865,300

** The figures for these years are estimates.

The Most Reverend Joseph E. Ritter, president general of the National Catholic Educational Association, was the genial and distinguished host to the convention. To him were addressed the greetings of the President of

the United States, Dwight D. Eisenhower. The President congratulated the members of the NCEA on their recognition of the importance of good teaching and on their continuing work, through education, to promote good citizenship. He extended his warm best wishes "for an inspiring meeting, and for deliberations which will further our nation's advance toward *'Better Schools for Better Times.'*" The association had sent warm greetings to the Holy Father on the day before the convention opened and in turn received from the Holy Father His paternal and apostolic blessing, imparted to Archbishop Ritter and to the many delegates of the NCEA "dedicated to this noble cause of education and in attendance at St. Louis."

Resolutions

Resolutions adopted at the closing meeting thanked the Holy Father for his enduring interest and his approval of the activities of the association, and especially for his paternal Benediction. The members of the association pledged anew their loyalty and their filial obedience to His Holiness, and their prayers that God may spare him to carry onward his outstanding work for God and for the Church. They assured the President of the United States of the association's determination to continue and to intensify its effort toward the development of the enlightened and devoted citizenship which the President and the association both hold in the highest regard. They expressed their appreciation and gratitude for the friendly hospitality of His Excellency, Archbishop Ritter, and for the work of his able associates of the local committee.

Other resolutions urged all members to foster in their students a zeal for social justice and for an economic democracy which extends the benefits of our national prosperity to every member of society, in harmony with the principles set forth in the papal social encyclicals; urged all members to be guided by the precepts of justice, charity, and prudence in giving leadership toward the orderly integration of negro and white children in the nation's schools; recommended the enactment of legislation to give basic health and safety services to both public and non-public school children, in harmony with the ruling of the Supreme Court of the United States, and in accord with the recommendation of the White House Conference on Education to the President of the United States that "all children, regardless of whether they be enrolled in public or non-public schools, receive basic health and safety services at public expense"; and called for the greatest possible emphasis on the adequate preparing of every teacher before assignment to classroom duties.

It was resolved also that colleges and universities stimulate high quality scholarship by encouraging and assisting talented students and faculty members to engage in specialized study and creative research.

Joint Meetings

Meeting jointly with the NCEA were the National Catholic Kindergarten Association, the Catholic Busi-

ness Education Association, the Catholic Audio-Visual Educators Association, the Jesuit Educational Association, the Diocesan Directors of Vocations, and a group of Catholic architects and representatives of diocesan building committees.

The Pontifical Mass in the morning and the general meeting in the afternoon occupied the first day of the convention, Tuesday. Bishop Helmsing celebrated the Mass and Archbishop Ritter, president general of the NCEA, gave the sermon. All delegates attended the Mass and the afternoon general meeting. On Wednesday morning the delegates met in departmental and sectional meetings to consider matters of specific interest to the various groups of educators. In the next two and one-half days some seventy papers, panel discussions, and seminars were presented. Within our scope it is impossible even to comment upon all of these presentations. We can but give scattered passages from some of the papers that dealt with burning educational questions of the day. All papers and discussions centered on the general theme, "Better Schools for Better Times."

Adult Education

Adult education is a topic that was of great interest to many delegates. The Rev. Celestin J. Steiner, S.J., president of the University of Detroit, addressed himself to this subject, "Our Catholic Colleges and Adult Education." In answer to the question, "What is Adult Education?" he began by saying that adult education has many aspects and meanings. It is an *idea*—the idea that learning is a life-long process that cannot be wrapped up in diplomas and degrees; the idea that in the age of nuclear fission, automation, and wonder drugs, a human being cannot possibly learn all the things he needs to know to be an effective citizen, worker, and parent during the rest of his life. It is a *body of knowledge*—a still small but growing body of knowledge about what adults need to learn and how they can be taught better in classes, in conferences, in work situations, through printed materials, through motion pictures, and through guided experience. It is a *growing mass of people*—on the one hand hundreds of thousands of teachers, leaders, and supervisors providing learning opportunities in industries, labor unions, schools, universities, special agencies, libraries, rural organizations, religious institutions, voluntary associations, and every other setting conducive to personal growth; on the other hand, over one-third of our adult population who are regular participants in some kind of formal or informal educational activity.

Comprised of Varied Activities

Adult education is a *wide variety of activities*—formal classes in subjects ranging from machine shop to Shakespeare, informal discussions, national conferences, staff meetings, television programs, correspondence courses, study circles, and on-the-job training, all of which may or may not be educational, depending upon the excellence of the leadership and the materials. It is a *process*—a way of learning skills to solve everyday problems

and use everyday experiences and materials in order to produce individual, organizational, and community growth. It is, in sum total, a *movement*—a popular movement that includes all the wide variety of mature individuals learning in infinite ways under innumerable auspices the many things that make life richer and more civilized. It is a movement dedicated to the improvement of the process of adult learning, the extension of opportunities for adults to learn, and the advancement in general of our culture.

College Has Responsibility

The Catholic college has certain responsibilities and opportunities in the field of adult education. It is the first responsibility of the college to maintain the high quality of its regular undergraduate and graduate programs. Resources, time, and energies should not be devoted to adult education at the expense of these programs. In the second place, we do well to restrict ourselves, in adult education, to ideas and philosophies, and not to things, such as, for example, package wrapping, retail selling, ballet dancing, etc. We might put this another way, namely, that we give our attention to education for full living, and not to training in skills. Father Steiner gave it as his conviction that our greatest opportunity, as far as adult education is concerned, will be provided by the newest communication medium, television and radio. Through television and radio the University of Detroit itself, through its programs, reaches a minimum audience of 200,000 persons weekly, "and this, we are convinced, is just a beginning." His final point was that our greatest strength is in the area of ideas and not things, education and not training.

Systematic Total Program

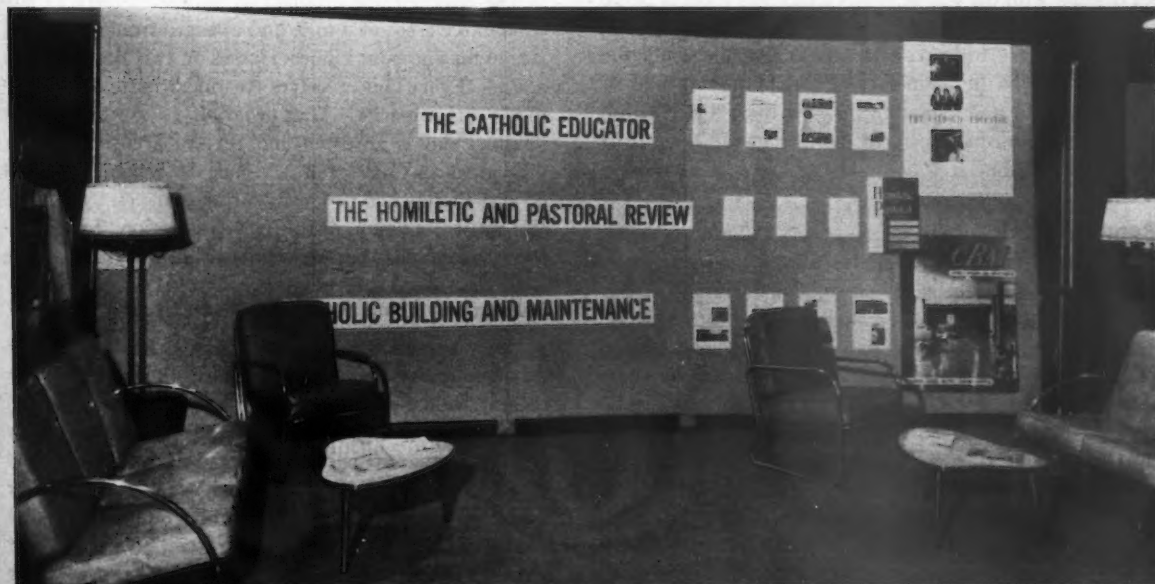
Anthony Salamone, director of the Adult Education Center of St. Louis University, spoke on the organization of adult education programs. "There is a definite

need for a systematic total program. If the needs of adults are left unmet, if we do not train or educate our adults to understand the present economic change in our society, we may look forward to adults becoming a bitter, anti-social group. They may be easy picking for the men who make false promises and endanger democracy. . . . It has become increasingly apparent that it is a threat to our whole society to have our people stop learning, to have them fixed in a complacent unchangeability in a world where they are constantly confronted by the problem of change. . . . The surest means of preparing people to meet their goals are through experience and education. And surely, adult education makes it now possible for all to improve themselves, whether their ambitions are in the trades, crafts, education, social science, or what have you?"

Emotionally Disturbed Child

The sessions of the department of special education were well attended and the papers and discussions were of high calibre. Sister Mary Bertran Oeler, C.D.P., director of the Child Guidance Clinic in the Catholic schools of Pittsburgh, spoke to the subject, "Special Educational Facilities and the Emotionally Disturbed Child." She told her listeners that there is no greater problem in the field of special education than the emotionally disturbed child. Certain factors reveal the gravity of this problem. "First, there is a lack of clear

At the NCEA convention, visitors to our booth found the lounging facilities provided for their comfort a welcome stop during their tour of the numerous and excellent exhibits of supplies and equipment required for efficient function of our educational institutions. At frequent intervals visitors stopped for a chat with our editor, Monsignor Campbell or with other members of our publishing staff.



definition of the problem of emotional disturbance; secondly, a lack of good evaluation and detection facilities so necessary for distinguishing the emotionally disturbed child from children with other problems; thirdly, a lack of facilities for the more serious cases; fourthly, a lack of facilities and a proper program for the less serious cases, and finally, there is a lack of any definite preventive programs." Because of the difficulty of defining the emotionally disturbed child, the speaker had to rest content with a description of such a child: "An emotionally disturbed child is one who has not matured emotionally; one who, because of certain drives, certain lack of controls, certain inability to give and take, to face responsibilities, to get along with others in his social orbit, has difficulty in functioning at a normal level, to a greater or lesser degree, in relating to life and the obligations of his state in life."

Too Few Researching Field

There is too little research in this field, and too few involved in research work, but we are learning more and more every day. We learn that children can do their best work only when they have developed the ability to adjust to their environment, to cope with problems, to give and take, to get along with other children and with adults, and to handle new situations. A retarded child who meets with constant failure in and out of the classroom where he is expected to compete with children of average intelligence, will likely become an emotionally disturbed child.

Our teachers need help in dealing with the emotionally disturbed child. They especially need to know the limits of their competency in diagnosis and to know enough to realize that outside help is needed. Some dioceses have excellent programs. In many places Catholic Charities, as in St. Louis, make diagnostic service available to the children under their jurisdiction. It seems probable nevertheless that for a long time to come the problem of dealing with the less seriously disturbed child is going to be the challenge of the classroom teacher. The alert teacher will try to learn as much as possible about the problem of the individual child, adopt an attitude of sympathy and understanding toward the afflicted child, and recommend in a prudent manner to the parents of the child that they seek help in other areas, if necessary.

Reading Clinic

The reading clinic as a rehabilitation agency in a parish school system came up for consideration in the department of special education. Miss Kathryn E. Buck, reading and speech consultant in the archdiocese of St. Louis, gave some statistics to prove that reading difficulties constitute a large problem. It is conservatively estimated that reading retardation in school population averages about 10 per cent. We have to face the fact that reading failures exist in our schools today in far too large a percentage. The child comes to the school eager to learn to read; he has been told that the school will teach him to read. "Why does he come to hate and

dread that for which he so longed?" asks Miss Buck. "Why cannot he, why cannot so many read? I wish that I could stun the educational world and ascribe one good reason. But the hundreds of thousands of words written on the subject of causation of reading difficulties offer a hundred or more reasons. Physical, mental, emotional, and social impairments within the child, undesirable familial or home conditions, poor teaching and crowded schools, have all to be recognized as causal agents. It has even been proposed that there is a relationship between the phonetic complexity of a language and the incidence of reading disability. Since any one or a multiple of factors may be the cause, obviously, in every case, the etiology of the retardation must be investigated."

The logical answer is the reading clinic. This is a facility comparatively new in Catholic education. Some consider a reading clinic too expensive, too radical, too involved, too disrupting. The speaker gave the example of her own diocesan reading clinic in St. Louis. Monsignor James E. Hoflich, superintendent of parish schools in St. Louis, established the diocesan reading clinic in September 1951. It has now served as the resource for diagnosis and therapy for approximately 1,500 children from schools within the archdiocese of St. Louis.

Children whose achievement level is not in harmony with their capacities are referred to the clinic. After-school classes are conducted even for seminarians or potential seminarians. "The primary purpose of the clinic is to study the child as well as his obvious problem. An individual inventory is made for each in the light of school achievement records, personal and family history, recalculation of medical and psychological data and our own individual psychometric and reading tests." If necessary, the child is referred for physical investigation and for psychiatric or psychological evaluation.

Grouped Homogeneously

The children are grouped as homogeneously as possible into classes of 4 to 6, and released from the regular school for one-hour clinical classes on two alternate days a week. Every child receives treatment until he approximates his capacity. The program is systematic, yet flexible, and is adjusted and revised according to the individual and the group. It must be remembered that no one therapeutic program can be universally applied. We must eliminate shame and frustration, embarrassment and possible teasing of the child.

Frustration from Reading Disability

Every person who has worked with children knows that emotion is a part of the total complex. Inadequate reading is an element in unsocial or anti-social behavior. Psychiatrists recognize that no one other inadequacy creates so much frustration as reading disability. Some investigators consider the emotional disturbance the source of the reading failure, while others claim that the behavior is a result of the frustration over the inability to read. The speaker asserted that her experience

points to the emotional disturbance as the resultant of reading failure rather than the cause. Her final conclusion is that a reading clinic is not a panacea for all reading problems, but it is a valuable mechanism in helping the child to reach his full potential in reading.

Reason for Hope

Sister Mary Fanchea, C.S.J., St. Joseph's Institute for the Deaf, University City, Missouri, took up the question of auditory training of the deaf. Her experience prompts her to say that "we now have good reason for hope and joyful anticipation that our deaf students—yes, even our profoundly deaf students—will learn to put their residual hearing to both profitable and enjoyable use. With the benefit of fine compression group hearing aids and the interest and enthusiasm to put them to consistent and intelligent use, our deaf students' use of hearing has become a wonderful help to them." She recommended that the equipment used be of the finest. Anything short of this will simply not be good enough.

Teacher Enthusiasm

The teacher's enthusiasm is always a factor of the highest value. "Learning to hear," "learning to listen,"—that is, learning to discriminate sounds correctly and attach meaning to these sounds—is a very complicated and difficult task for any child, but more markedly for the profoundly deaf child, especially if he is beyond the age of three years. The listening skill required for social adequacy is learned in early life, and the capacity for mastering new sound discriminations diminishes with age. This indicates the desirability and need for early amplification for deaf infants and preschool deaf children. Only the consistent use of a good hearing aid and guidance in auditory training can bring the child out of his shell of functional or pseudo total deafness. We cannot look for quick results, for there will be weeks and weeks of planting and preparation before tangible results are achieved. We should not expect the deaf child to measure up to his normal hearing brothers and sisters. The handicapped child must go painfully through certain basic stages: (1) recognizing an awareness of sound, (2) developing gross sound discrimination, (3) learning simply speech discrimination, and lastly, (4) acquiring difficult speech discrimination.

Auditory Training Up-Graded

"Formerly," concludes Sister Mary Fanchea, "we oral teachers of the deaf stressed speech, lip reading, reading, and language as our most valuable tools of communication and mediums for imparting an education to deaf children; but now, if we are going to be progressive, we must place auditory training on an equal footing with these other four. . . . Modern experience and research has proved beyond a doubt that even for our most profoundly deaf children auditory training through the medium of good compression group hearing aids (supplemented by modern powerful individual aids) and



One has to concentrate to play in any orchestra. These children, so intent on their music are entertaining between acts of an operetta given at St. Joseph's Ursuline Academy, Albany, N. Y. Music plays an important part in the school life of these children who start playing from the time they enter kindergarten. Starting with the toy orchestra in kindergarten and progressing to the harmony band in the following grades, they are well prepared to start in the school orchestra by the time they reach the fifth and sixth grades.

intelligent teaching methods reap notable benefits in speech, lip reading, reading, and language."

Kindergarten Rhythm Band

Sister Mary Evangelista, S.B.S., of Chicago, proved herself an apostle of the use of the rhythm band in kindergarten training. She spoke of the proper approach of the rhythm band, told her listeners that the idea that children in the kindergarten cannot sing has been disproved, and recommended choral speaking as a medium to teach clear enunciation, voice inflection, and the proper use of the organs of speech. She gave the rhythm band and vocal music a place of high importance in the educational life of the child. They make for the development of character, music appreciation, music interpretation, tone production—and this is music.

A great deal of religion can be taught to kindergarten children. Sister Agnes Therese, I.H.M., of Marygrove College, Detroit, proved this thesis in a paper delivered at a meeting of the kindergarten section. It cannot be taken for granted, she told her listeners, that the average five-year-old child has certain knowledge and certain capacities: (1) he knows that God made him, that God made all things, or he can now easily be taught these facts; (2) he loves stories; the best approach to him is through stories, stories of children of his own age, stories of mothers and daddies like this stories of families, stories of people who learned about God and loved Him, and did what He wanted them to

do; (3) he loves pictures. Therefore, beautiful, colorful, meaningful pictures ought to be used—to help hold his attention and to give him a second sense appeal for the acquiring and retaining of knowledge; (4) he learns best through association. Associate everything new with the things he has previously learned; give him variety of activity through songs, poems, and manipulative work; (5) he imitates. He does what he sees others do. He lives vicariously the lives of his parents and other friends whom he admires. Dramatization appeals to him, and he should be allowed to dramatize many of the things he is expected to learn; (6) he is created to God's image and likeness, redeemed by Christ, and he is an heir to the kingdom of heaven. It is the teacher's privilege to develop in him all the beauty and all the power of which his Creator has made him capable.

Principles Basic

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In the kindergarten we teach the child how to live as a Catholic child. He is taught many natural virtues through the medium of play activities. In play many habits and attitudes are formed that will determine the kind of man the child will be. "Education at the kindergarten stage," states Sister Marie Imelda, "can do much to restore sane spiritual attitudes to our Catholic homes, for the kindergartener is a natural apostle. All he is taught relative to a religious character and social development is not merely taken home, but impressed upon the family as a *must*. The kindergarten which is so little appreciated by Catholic educators, which is often viewed as a luxury in the school, could be, if we but use it and establish it as a definite part of our educational system, our greatest ally in restoring the Catholic home."

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Complex World Compounds Needs

The world in which our young people live is a complex and difficult world. The girls and boys, if they are to learn to live successfully in this world of ours, will need a firm foundation of spiritual values and character, and a faith upon which they can rely in time of stress. It is taken for granted that they will need a mastery of the basic elementary tools—reading, writing, and cyphering. They will need also to know how to protect life and health, to be ready for the duties and responsibilities of American citizenship, the vocational training to earn a living, and the capacity to appreciate, understand, and practice American ideals of democracy. In their contacts with their fellows they will need to under-

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Firmly Founded

Audio-visual education is founded firmly on the axiom of scholastic philosophy: "There is nothing in the intellect which was not first in the senses." Since this is true, and since the intellect obtains its data from the senses, the teacher's task is to guide and direct the mind to make the best use of the senses. The teacher who knows her philosophy and psychology of learning tries to build up the intellectual life of the child from a background of carefully guided sensory experiences. Audio-visual education is a means ideally suited to provide this background of sensory experiences.

Not only is audio-visual education justified from Catholic philosophy, but it is also illustrated in the teaching of Christ, who may well be hailed as the greatest Educator who ever lived, not only because of the excellence of His doctrine, but also because of the

methods that He used. Christ many times employed the visible things of sense to lead men to the invisible truths of the Spirit. Thus, in His parables, Christ said: "Behold the lilies of the field . . . behold the birds of the air . . ." In His walks through the fields and along the seashore with His apostles He was constantly illustrating religious and moral truths by associating them with sense objects that His apostles knew. He confirmed His teaching with miracles, which are sensible signs of God's approval.

Christ also established a *visible* Church and instituted the Seven Sacraments, all of which employ a *visible* sign to signify the *invisible* grace that they confer. The liturgy and the rubrics of the Church also employ many symbols and signs and the sacramentals of the Church appeal abundantly to the senses.

By Sign and Symbol

The Catholic Church, which was commissioned by Christ to teach in His name the things that He taught, has always used the things of sense, imagery and symbols, to lead men to a knowledge of religious truth. In past centuries when there were few people who could read or write, it was even more important than it is today that religious truths be taught through signs and symbols. Scratched into the walls of the catacombs and worked artistically into the mosaics and stained glass windows of European cathedrals, is the whole history of God's relation to man, in the Old and New Testament, represented by sign and symbol.

The symbolic character of the passion and death of our Lord consists in the fact that His crucifixion is His exaltation, as He explained it Himself through the sign of the "Brazen Serpent." Nearly all the symbols of Christ expressed the mystical identity between the Messiah and His people. The Old Testament background of the symbol of the lamb discloses that the lamb stands not only for the Messiah but also for the whole of

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The Use of

CATHOLIC REFERENCE BOOKS

INCREASINGLY FREQUENT IN STATEMENTS OF OBJECTIVES by Catholic secondary schools is the inclusion of some such goal as "the development of articulate Catholics." Since such an objective is markedly in keeping with papal demands for increased apostolicity on the part of the laity, it merits our attention.

There should, of course, be no hesitation in stating positively, if somewhat broadly, that Catholics must be articulate in every field. But must every Catholic be articulate in every field? Obviously, mere quantity is not the goal. No one mind, Catholic or otherwise, is capable of assimilating the whole body of knowledge in such way as to be justifiably articulate on every subject. Hence the axiom "Divide and conquer." Hence also specialization, in the Catholic school as elsewhere.

But—and here is the important point—the articulateness of Catholics in whatever field, must bear the special mark of Catholicity. This implies as a fundamental prerequisite of Catholic articulateness a thorough grounding not merely in the truths of Catholicism, but also in the moral implications and applications of those truths. Yet when teachers of religion meet at conventions, or in faculty rooms, or in community rooms, their talk is punctuated with the refrain, "Where are we failing? Why are we not producing Catholic leaders?" Let it be stated at once, albeit in passing, that the teachers of religion are not failing to the extent that would seem to be indicated by their very edifying concern.

A Problem and a Solution

Prescinding, however, from the quantitative aspect of the question, let us face a very real fact: no one can give to others what he does not possess himself. Let us therefore give consideration to the problem of *why* our graduates, even the best of them, are not more keenly aware of the vital relationship between their faith and the problems of everyday living. Can we assign a reason?

Tentatively, I suggest the following: those whom we teach are for the most part emotionally, physically, and mentally immature. This immaturity is in no way imputed to them as a fault; it is the natural concomitant of youth. Yet, during their school years, we are trying to provide these immature youths with the answers to the often monumental problems of adulthood. We are demanding mature decisions from those whose emotional experiences are still immature. Granted, they can be

trained to give the right responses. So can a parrot, and very often with just as much (or little) intellectual perception of the meaning of the words.

If we could administer intravenous injections of maturity, our problem would be solved. Unfortunately, maturity cannot be induced artificially. On the other hand, neither is it feasible to postpone the education of children until they have outgrown their immaturity.

Know Where To Find Answers

One very practical solution to the dilemma is to be found in the widely accepted truism that "the educated man is not the one who knows all the answers, but the one who knows where to find them." After graduation our students will not remember all the facts so painfully drilled into them in *any* subject, not excluding religion. Our drilling is not for that reason unnecessary. It will have achieved at least the minimum effect of ensuring that they know that there is an answer. If we can couple this certainty with a knowledge of where to find the answer that they know exists, we have supplied them with the answers not only to all the questions which our solicitude has been able to foresee, but also to all those questions with which the ever unpredictable future may confront them.

Is there any *open sesame* to the source of such knowledge? The reference section of the average Catholic school library holds the key. One of the most valuable tools with which we can equip our students is the ability to use the library in such manner as to ensure the maximum service from its facilities. If the librarian is co-operative—and as a group librarians rate high in this quality—a project such as the following can serve as an introduction to the many excellent Catholic reference books.

Sample Unit of Work

AN INTRODUCTORY UNIT

- I. *Roman Index of Forbidden Books*: a list of books which the Church forbids us to read because they are dangerous to faith or morals. (An excellent substitute for the *Roman Index* is Burke's *What Is the Index?*)

ASSIGNMENT:

1. Locate *The Index* in the library.
2. Copy the title page.
3. Copy the title of one book that is forbidden.

- II. The "Proximate Index": the conscience of the individual person may be called the "proximate index of forbidden books."

ASSIGNMENT:

1. Are all books which are dangerous to faith or morals listed on the *Roman Index*? Why?
2. Explain the term "proximate index." Why is it necessary?
3. Two Catholic book review services which will help the individual to form his conscience are *Books on Trial* and *Best Sellers*.
How are books rated in *Best Sellers*?
What does each rating mean?
4. Read one book review from either of these sources and report on your reading. Tell how the book is rated and what that rating means.

- III. Use the *Catholic Dictionary* to find the meaning of "Imprimatur" and of "Nihil obstat."

ASSIGNMENT:

1. Of what use are these terms?
2. In what type of book are they found?
3. From a book of your choice, copy the page on which these expressions are to be found.

- IV. The *Catholic Periodical Index* lists articles from leading Catholic magazines under subject, title, and author headings.

ASSIGNMENT:

1. Look up and copy any three listings under one of the following subject headings: suicide, living wage, gambling, book reviews, secularism, Eisenhower, Peron, euthanasia, birth control, Legion of Decency.
2. Ask the librarian for the magazine which contains any one of these articles. Read and summarize the article.

- V. *Concordance to the Bible*

ASSIGNMENT:

1. Find the definition of *concordance* in the dictionary.
2. Of what use is a *Concordance to the Bible*?
3. Using the *Concordance*, copy all the references under one of the following headings: ambassador, cast lots, custody, heel, laughed, obliged, rebuild, shoes, sorry, subjection, talked, and warmed.
4. Copy from the *Bible* the entire passage in which one of your references occurs.

- VI. *The Catholic Encyclopedia*

ASSIGNMENT:

1. How many volumes has the *Catholic Encyclopedia*?
2. Read and summarize one article from any one volume.

Students Learn Location

Usually it will be found that the librarian is most willing to cooperate in such a project. If so, it is helpful to take the class to the library for a period in which the librarian will discuss with them the location and use of

the various reference books to be used. A lesson in the use of the *Periodical Index* will be especially beneficial.

The project, moreover, has the advantage of being flexible; those problems for which the books are not available in the school library may be omitted, while others may be added. Further, the entire project need not be given at one time; it may be divided depending on the facilities of the library and the size of the class.

The Follow-Up

Once the students are familiar with the more important Catholic reference books, additional assignments may be made from time to time in order that the value of the project may not be lost through disuse. References to Bible texts in religion books or in English classics may be tracked down through the use of the *Concordance*; the ratings of current best sellers may, and should, be looked up in *Best Sellers* or *Books on Trial*; classics mentioned in the literature outlines of English or of the modern languages may be sought in the *Roman Index*; the solution to moral questions arising in connection with the subject matter in religion, history, or English classes may be located in the *Catholic Encyclopedia*, or, in the case of current problems, through the use of the *Catholic Periodical Index*. The attention of students should be drawn also to the excellent service rendered by such features as "The Sign Post" in the *Sign*, and "The Question Box" in *Extension*. Occasionally a student may be encouraged to submit a question to one or other of these magazines; the prompt, courteous, and informative replies will impress them, while opening at the same time a new source of Catholic information.

Conclusion

It is fairly evident that in any study of the question of Catholic articulateness, the operative word is *Catholic*.

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Wholesome recreation, supervised by trained counsellors, characterizes the four-week period at Camp St. Joseph, associated with St. Joseph Academy, Bay St. Louis, Mississippi.



BRINGING FORTH GOOD AMERICANS

THE CHURCH AND SOCIETY EXPECT MUCH from the Catholic school. The Church needs faithful, generous, fearless, and loyal Christians, while society calls for honest and devoted members, physically and mentally equipped for any position. The child will mostly be what the religious teacher makes of him. The more holy the teacher is, the more virtuous his life, the more convincing and elevating his words may be, the more patriotic his convictions are, the deeper and the more lasting impression will he make upon his pupils. Children are great imitators. Therefore, the teacher must be worthy of imitation. Then he must hold up models who were heroes for God and country. Primarily, he must hold Christ as the Perfect Personality to be imitated. In this matter of citizenship, the pupil will see in Christ the perfect observer of both the Jewish and the Roman law; he will see unexcelled loyalty to His Father and His cause; he will see a virile and compassionate leader who did not hide Truth.

Provide Environment

The teacher next must provide a school environment where the virtues, including that of patriotism, will flourish. As one writer has expressed it,

A deeply religious education is one of the best elements of success in any school. It produces the joyful and wilful acceptance of rules by the student body, cleanliness and distinction in conversations, generous efforts to correct defects, progress in virtues that render youth amiable, polite, respectful of authority; it develops a young man who becomes the honor of the family, who radiates charm of his moral beauty in social circles, who becomes the best advertisement in favor of the school he attends.¹

The teacher aims to reach the heart of his student since the heart is the bridge which connects the senses with reason. By provoking and educating the emotions, the will can be moved. By winning allegiance through his own example, a teacher can more readily instill a deep love of God and country, with sincere respect for all authority stemming from God's authority. It is not by chance that Catholic education produced in the Irish such a passionate love of God and homeland, with unswerving devotion to the Church, despite centuries of

persecution. We must foster a similar love and respect among our American Catholic youth.

Principles Applied to All Phases

Catholic educators develop good Christian citizens when they apply Catholic moral principles to all phases of school life, both in and out of the classroom. How many excellent opportunities, for instance, there are in the various athletic events, for the inculcation of obedience, self-control, honesty, fair-play, generosity, pluck, courage, and the like. The very qualities that our young Catholics may be called upon to utilize some day in defense of their country!

We could go on in this vast field of what teachers should do to develop worthwhile American Catholic citizens. Three more areas must be mentioned briefly or we would be remiss in our treatment of this broad topic. Teachers must especially cultivate both natural and supernatural *virtues*, along with a correct sense of *values* and a true understanding of the meaning of rights. Only virtue, aided by grace, can overcome the diabolical assault of vice upon our modern youth; only a hierarchy of values will help our adolescents to put the material in its proper place; only an appreciation that our natural rights are God-given to a rational being, will motivate our young boys and girls to accept the consequent obligations.

Practical Application of This Theory

Many illustrative examples might be cited. However, let us spotlight six points which may be moulded into an effective program in Catholic schools to bring forth true Americans.

(1) In our career guidance, place stress on occupations in public service and administration. Encourage our students to think about vocations in politics, government work, teaching, and similar careers. In our pre-induction programs for high school and college, urge them to seek commissions in the service and acquaint them with their obligations, opportunities, and dangers while serving their country.

(2) Foster greater participation in community affairs on the part of the students, which will carry over into adult life. Familiarize them with such organizations as the Junior Red Cross, Junior Chamber of Commerce, Junior Achievement, Boy and Girl Scouts, and the like. Encourage them to cooperate with community charity and health drives (as the cancer, polio, and heart efforts), to enter special events and

¹ 13. George, Brother, *Practical Psychology and Catholic Education* (Alfred Maine; Brothers of Christian Instruction, 1942), p. 37.

contests (as the National Fire Prevention Week, Hearst Oratorical, Freedom Foundation, and to attend civic affairs promoting good citizenship (such local ones as may compare with our own Brooklyn College Model Congress, or the Empire State Boys' Week). This effort will not only benefit the students, but will gain recognition of our schools in the eyes of the public.

Encourage Travel, Field Trips

(3) Stimulate travel or field trips to historic and cultural points of interest to American youth. Though we cannot always organize a school sponsored trip, we can encourage parents to take their children or organize groups to visit these places. What student would not appreciate his country better after a visit to Washington, D.C., or Mount Vernon, the home of our first president, or Fort Ticonderoga, or the Old Museum Village of Smith's Clove, or Gettysburg, or Valley Forge? Both Federal and State Departments of Commerce are only too willing to help us plan such visits. For those who say it is too much, what of the many renowned museums found in our larger cities?

(4) Instill an appreciation for all forms of culture, especially that which is expressive of our American ways. How sadly we neglect to use in our classrooms, the reproductions of treasures of art and music, or encourage students to explore the art galleries, museums, or concert halls where the originals abound. This is education for a genuine human life, which will help to make them aspire to be morally good and intellectually beautiful. As Father Castiello reminds us in his remarkable *Humane Psychology of Education*, "Beauty of mind is simply another word for culture. Culture is not a superfluity, but an urgent necessity."² Perhaps when we have done this, our American Catholic will begin to make really noteworthy contributions to the culture of the United States.

Train for Leadership

(5) Encourage public speaking and leadership training in our schools. Our students do not express or assert themselves enough; they do not have the impact on society for which we have been preparing them. By fostering debating clubs, Catholic Action groups (such as the Sodality or Young Christian Students, and student government in our schools, we can help our students to be more articulate.

(6) Place greater emphasis on historical events and figures at the appropriate times in the year when we commemorate them. Do not limit our fanfare to just Washington's and Lincoln's birthdays, but through projects, forums, contests, exhibits, and displays, spotlight other great happenings and personalities in American history, including the outstanding Catholic occasions and persons. Why not point up our pre-colonial missionaries; also John Carroll, Prince Galitzin, John Cardinal Gibbons, and many others. By this

dual emphasis we will foster a rightful pride in Catholicism and Americanism.

Religious instruction includes an explanation of the revised ceremonies of Holy Week. Father Gallagher instructs students of the Cathedral School, Baltimore, Maryland, on the services of Holy Saturday.



The NCEA in St. Louis, 1956

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stand and work with other people. In this atomic age they will need to use much science for enriching life and insuring peace. In this day of shorter working hours and added leisure time they must know how to use their increasing leisure to the best advantage. Finally, they will need to have a happy home and family life.

Teachers of the young, the speaker felt, must give attention to the principles of the psychology of learning, particularly these three basic principles: (1) You cannot train the mind like a muscle; (2) Pupils are not machines to be put together part by part; (3) Individuals differ in all kinds of ways. Every good school must effect the teaching of the basic skills. Character formation is constantly in the minds of teachers of children in the good schools. Spiritual, moral, and ethical values and principles make for the development of character. In a word, our good schools must minister to all the needs of the student. Our school organization in America is the marvel of the modern age. We plan and must plan programs to take care of and allow for the varying degrees of scholastic ability which we meet. Nor can we be remiss in providing special opportunities for the gifted child, for we cannot afford to allow talent to fall by the wayside.

Everywhere there is complaint about the shortage of teachers; those who are interested in education must recruit and train young ladies and young men to enter the teaching field, both religious and lay. Here is a challenge to all those entrusted with the care and train-

(Continued on page 621)

² Castiello, Jaime, *Humane Psychology of Education* (New York, N. Y.: Sheed and Ward, 1936), p. 139.

The PRINCIPAL and PUBLIC RELATIONS

IT IS THE PURPOSE of this article to discuss the need for good public relations in our Catholic schools, and the principal's role in effecting them. No attempt has been made to cover all phases of this extensive subject; only one practical suggestion is offered as a possible means to procuring better public relations between our schools and the parents of our students.

Need for Good Public Relations

Throughout the modern world of business and government, the great value of good public relations has long been recognized. No effort or expense is spared to promote reciprocal relations between the parties concerned. Every type of publicity, oral, visual, and written, is used to influence the public favorably in regard to the institution itself or the people connected with it. "Our schools have not been slow to effect some of these policies in their relations with parents and with the local communities. We might, however, term it as human relations, since, at all times, in the schools we are dealing specifically with people, rather than things."¹

Pleasant reciprocal relations should exist between the home and the school, in order that the children we are educating, enjoy the security of adult cooperation as the background of a happy school experience. If parents are made welcome and are informed of the policies of the school, many difficulties will be prevented or minimized. Since our Catholic schools are built and maintained by the parish, our lay public has the right to be informed and often consulted in the work of the school. Too often they are ignored or shunned and so the most valuable human asset of the school is wasted.

Mutual Confidence

"Mutual confidence between home and school will promote harmony, which is essential to the advancement of the pupils, and to the entire school personnel."² Children are expert in sensing adverse attitudes, and will play one of the conflicting parties against the other very cleverly, if the opportunity arises. If the philosophy of the home differs from that taught in the school, children are divided in their loyalties. If this happens, how can we as educators advance the welfare of our people or form in them a Christian character? It is the work of the school, then, to provide opportunities to promote school-home relationships, which are vital, friendly, simple, and cooperative.

Good performance by the schools, that is understood

and appreciated by the people who own them, creates favorable public relations. But it is more important that our Catholic parents appreciate the importance of Catholic education, and know the basic philosophy, upon which our policies and aims are based, as well as the methods we employ. Too many people, even Catholics, still believe that Catholic schools are opposed to public education and public schools, when our only objection is that they do not give us the "one thing necessary," the spring board of all living—religion and the knowledge of our eternal destiny. Lack of understanding of this vital issue, is the cause of most of the problems facing Catholic schools today; for example: (1) Federal aid to Catholic children (not Catholic schools); health and lunch programs; bus transportation; free textbooks. (2) religious education for children in public schools; (3) private and parochial schools vs public schools.

Enlighten the Public

How shall we solve this misunderstanding and form a connecting link between our schools and the world around us? Again, it is the work of the school to acquaint and enlighten the public with our program by interpreting the school and its activities. This can best be done through the child himself. "He is the best public-relations builder in the school system. What he has to say about the school wins lots of friends and influences lots of people. Nightly, at twenty million dinner tables, judgment is passed on the educational system of America and its teachers. Teacher-pupil rapport is the key-note of good public-school relations, and these in turn derive in no small measure from the principal in charge of each school unit."³

The Principal's Role

A principal is a person of many parts—teacher, organizer, administrator, executive, and general manager. A kindly man who knows and understands his fellow-man. In short, he is another St. Paul, who is all things to all men. A teacher to his pupils, an administrator to his faculty, and a friend to his neighbors. His

¹ Reck, W. Emerson, *College Publicity Manual*, N. Y.: Harper Bros., 1948, p. 684.

² Ibid. p. 686

³ Watkins, Thomas, "Co-operative Planning Through Student Council," *Pennsylvania School Journal*, 99: (November 1950), pp 97-98.

personal qualities of tolerance, foresight, good judgment mark him as one who loves as well as serves his school and his community. It is the principal who sets the tone of the public relations program of his school as he builds confidence and establishes contacts beneficial to the school and its personnel.

The principal who makes a success of his community relations does three things well: "(1) He is alert to secure from the whole community the help and suggestions beneficial to child welfare, especially as it relates to the school. (2) He interprets the philosophy and program of his school and the entire school system to the people of his community. (3) He shares in its activities and interests."⁴

The importance of these three factors should not be ignored by Catholic school administrators who are often too complacent and self-satisfied in the knowledge of the righteousness of their cause, interpretation of the program, and the securing of the good will and interest of the parents of our pupils. Parents and other laymen are eager to participate in developing better school-relations and in improving school performance.

Accepts Responsibility

The principal must recognize and accept his responsibility in effectively dealing with his public. He must first of all gain the respect and confidence of his pupils and his staff. Through them, he may promote public-school relationships by his leadership in community activities. He must be skilled in working with people. He must understand the problems, the national and cultural backgrounds of his people. He must judge fairly to prevent friction between groups. Unless he is trusted, his influence will not be respected and his efforts will be futile. Parents are the community; therefore, through them the school becomes known. A school that welcomes visitors gains the good will and confidence of those whom it serves. Resources of the community are made available to the school where an attitude of friendliness prevails.

Organizations contribute time, talent, and material aid where the principal has promoted a cooperative spirit. Parents are enthusiastic when their aid is enlisted

in the activities of the school. They want to belong. Some of the ways parents participate in school activities are: operation of school library; supervision of hobby clubs; lunch room and milk program; noon hour recreation; entertainment and parties; make-up and costumes; church activities; chaperones for trips. When such a spirit prevails, both parents and pupils gain new insight into democratic living. There is no isolation of the school, it becomes an integral and functional part of the community.

Effectiveness Determined by Means Used

To a certain extent the effectiveness of any program of public relations is determined by the mediums used to develop it. Since schools belong to the children and children to the parents, parents too, must belong to the school. The principal is responsible for cementing this union of thought and cooperation between the school and community. He is conscious of the needs of his pupils and provides the best for them educationally. He promotes in-service training for his teachers: workshops, lectures, library; and encourages them to assume civic responsibilities. But how does he advance the education of those most interested in the school and its work—the parents.

Parents in particular want to know the school, the teachers, and the program. It is a great waste of potential resource to neglect this phase of education. Each principal must plan a program which will meet the needs and problems of the community. Education of parents is the first step in this plan.

Many types of media have been used successfully for promoting the interest and cooperation of parents.

(Continued on page 620)

⁴ Cody, Frank, *The Principal and His Community*, Eleventh Yearbook of Dept. of Elementary School Principal, N. E. A., 1932.

A contest in word recognition is in progress in the primary grades of St. Mary Magdelene School, Denver, Colorado. The teacher is Sister Helen Ann, O.S.F.





Choosing a CATHOLIC COLLEGE Series

Georgian Court College

Georgian Court College for women, resident and day, was founded in 1908 by the Sisters of Mercy of the Trenton Diocese. The College was originally situated in North Plainfield, N.J., and was known as Mount Saint Mary's College. In 1924 the College began operating under its present name in Lakewood, New Jersey.

LOCATION

Georgian Court College is situated in the pine belt of New Jersey, midway between New York and Philadelphia. There is excellent bus service to Lakewood from both of these cities. The campus extends over 200 acres, its southern limits bordering on Lake Carasaljo. Applications for information concerning admission should be addressed to *The Registrar, Georgian Court College, Lakewood, N.J.*

ACCREDITATION AND AFFILIATIONS

Georgian Court College is on the accredited list of the Middle States Association of Colleges and Secondary Schools, the State Board of Education of New Jersey, Pennsylvania, Connecticut, Massachusetts and the Regents of the University of the State of New York. By reciprocal agreement all other states accord academic recognition to Georgian Court College credits. The College is affiliated with The Catholic University of America, and holds membership in the following Educational Associations: Department of Colleges and Universities of the National Catholic Educational Association, American Council on Education, Association of American Colleges, American Association of University Women, Association of Colleges and Universities of the State of New Jersey, the College Entrance Examination Board, American Library Association, Catholic Library Association, New Jersey Library Association, National Association of Foreign Student Advisers, American Chemical Society (Student Affiliate), American Dietetics Association, National Association of Deans of Women, National Association of Collegiate Registrars and Admissions Officers.

COLLEGE OBJECTIVES

1) To direct students to the fullest possible realization of both their natural and supernatural capacities; 2) to continue to develop in students a deep love of God and recognition of the Divine Law as the norm for human conduct; 3) to encourage students to exercise their wills in the pursuit of good, according to the Divine Law, in order to attain their final end, eternal happiness; 4) to awaken in students a strong desire for truth, and to guide their intellects and wills to the attainment thereof; 5) to engender a love for cultural pursuits, and appreciation for their contribution to fuller living; 6) to prepare students to participate effectively in the vocational activities in which they desire to engage; 7) to lay the foundation for graduate study in the arts and sciences; 8) to build healthful habits of living and competence in sports which will lead to wholesome recreational activities; 9) to develop the concept of personal responsibility to the end that God and society may be served more fully because of this understanding; 10) to deepen understanding of and appreciation for the principles of democracy which made our nation great, and which can assure its continuing greatness.

FACULTY

Sisters of Mercy, priests, lay men and women.

LIBRARY

24,000 volumes; subscriptions to 265 periodicals, foreign and domestic; audio-visual aids.

DEGREES

Bachelor of Arts (Art, Biological Sciences, Chemistry, English, French, History, Latin, Mathematics, Music, Spanish, Sociology).

Bachelor of Science (Home Economics, Merchandising, Dietetics, Elementary Education, Business Administration).





DIVISIONS OF THE CURRICULUM

- I. *Division of Theology.*
- II. *Division of the Humanities*, including the departments of English, Classical Language (Latin, Greek), Modern Language (French, German, Italian, Spanish), Art and Music.
- III. *Division of the Natural Sciences*, including the departments of Biology, Chemistry, Physics and Mathematics.
- IV. *Division of the Social Sciences*, including the departments of Business Administration, Home Economics, History and Sociology.

CO-CURRICULUM

Personnel Services: Health Program; Health Insurance Plan; Placement Bureau; Guidance and Counseling programs; Freshman Orientation; annual retreat; formal and informal functions.

College Societies and Clubs: Student Council; Student Court; Albertus Magnus Society; Court Language Club; Kappa Pi Sigma Fraternity; Kilmer Literary Society; American Chemical Society (Student Affiliate); Business Club; Court Players; De La Sallians; Glee Club; Home Economics Club; Michelangelists; Society of St. Catherine of Siena; Sodality of Our Blessed Virgin Mary; Catholic Students' Mission Crusade; National Federation of Catholic College Students.

Student Publications: Court Page (monthly newspaper); Courtier (yearbook); Student Directory (prepared and edited by the Student Council); Kappa Pi Sigman (issued annually by members of Kappa Pi Sigma in co-operation with members of other chapters).

Athletics: Athletic Association; Officials Club; intramural program in hockey, basketball, swimming, archery, golf, riding, tennis, bowling, ping pong, badminton, volley ball, squash racquets, folk and square dancing, softball.

ADMISSION REQUIREMENTS, GENERAL

Applications for admission should reach the Registrar of the College before May 20th of the year in which the student seeks admission. Applicants must provide a certificate of graduation from a secondary school approved by a state or regional accrediting agency as well as a recommendation from the Principal regarding character and ability to do college work. A health certificate is also required and, whenever possible, a personal interview is required.

ADMISSION REQUIREMENTS, SCHOLASTIC

- 1) Satisfactory performance on the Scholastic Aptitude Test and the English Composition Test of the College Entrance

Examination Board. Copies of the *Bulletin of Information* may be obtained without charge from the College Entrance Examination Board, Box 592, Princeton, N. J.

- 2) Completion of 16 units of work with a minimum 80% average, distributed as indicated in the accompanying table:

Bachelor of Arts Degree	Bachelor of Science Degree
English 4 units	English 4 units
Latin 2 units	Modern Language 3 units
Modern Language. 2 units	Mathematics 2 units
Mathematics 2 units	Science 1 unit
Science 1 unit	History 1 unit
History 1 unit	Electives 5 units
Electives 4 units	

Admission to Advanced Standing: An applicant for admission with advanced standing must present the following credentials: complete transcripts from both the secondary school and the college attended; a college catalogue marked to indicate the courses for which recognition is sought; a letter of honorable dismissal from an official of the college attended.

ANNUAL EXPENSES

Tuition	\$560.00
Board	600.00
Rooms	100-400.00

SCHOLARSHIPS

Scholarship awards range from \$400 to \$4800 covering partial tuition to full tuition and residence for four years. Awards are made on the basis of scholastic record, recommendation of the Principal and the Scholastic Aptitude Test of the College Entrance Examination Board.

ILLUSTRATIONS

Opposite page, top row: Home Economics students learn to prepare a delicious and well balanced meal; Raymond Hall, containing dining rooms and administration offices; student leader in elementary curriculum discussion.

Opposite page, lower row: Aquatic Club members practice for the Sports' Day "Aquacade"; "Kingscote," housing Modern Language department and two floors for Sophomore residents; activity in the St. Luke Art Studio.

This page, above: Student Council Tea in Mansion dining rooms; mural of Canterbury Pilgrims in Mansion foyer; laboratory session in Comparative Anatomy.

This page, below: "Crib Ceremony" held every Christmas season; The Mansion, housing the chapel, library, reception rooms and music hall.



Parent-teacher Associations; Education Week programs; visiting days; demonstrations of special activities and methods; assemblies; plays; newspaper publicity; school newspapers. The public has made an investment in its schools, and expects the school to assume responsibility in leading them to more effective public-school relationships.

Parents Go to School

The following is a plan for developing direct personal relationships with the home. Early in each school year a Parents' Institute is held. Its purpose is much the same as that used in a Teachers' Institute. Classes are dismissed and the entire day is devoted to the education of parents, both fathers and mothers. The guest speaker, principal, and teachers assume responsibility for certain sections of the program. Topics of interest for the coming school year and general problems of school administration or child development are discussed.

Early in September, a letter is sent to each family informing them of the coming institute and inviting all to attend. A registration blank is enclosed and is to be returned by a set date. To encourage parents to go to school, the children's aid can be solicited to great advantage. If possible the program for the day can be published in the parish bulletin or brought home by the pupils. This, too, will prove to be an incentive. Institute Day will become a welcome event to parents. True, it will be exhausting and will require minute planning of the entire staff, but the resulting cooperation and understanding of those most vitally concerned will prove its value.

Johnny has read and liked it. Proofs are the miniature clay dinosaurs, a King Arthur's Round Table, Columbus' ships and other exhibits and posters displaying creative work for Open House at St. Anne's School, San Francisco, California. Inaugurated by Sister Charles, P.B.V.M., school librarian, the problem of the contest was to illustrate "My Favorite Book." Grades five through eight participated in the contest. Pupils selected their own books and chose the medium they thought would best express their ideas.



Suggestion for a Program

The following program is offered as a suggestion of what may be done.

9:00: The pastor will set the pattern for the day in his sermon during Mass. He might point out the Catholic philosophy of our schools and how it differs from that of general public education. If this is not developed in the sermon, it must be done in the general assembly which follows.

9:45: After Mass a brief time for getting acquainted is provided. The school bell signals all activities for the day, by five minute signals. Large directive signs should be posted to mark routes through the school.

10:00: A general assembly in the auditorium should be addressed by the principal. The purpose and plan for the day should be outlined and some general problems presented for group discussion during the following period. The topic of school discipline, formal and informal, and the need to build a good Christian character should form the main portion of this address. The need for rules to maintain order among the students, should also be presented and cooperation solicited.

10:45: Topics which may inspire discussion should be chosen for each group to prevent wasted time during the discussion periods which are conducted by experienced teachers. These groups are the primary grades, the elementary, and the junior high school. Moderators must allow time for questions and suggestions during this period. Suggested topics include:

A. General Problems

1. Rules of the School
2. Church activities as they concern the child
3. Absence and tardiness
4. Lunch hour
5. Reports and need for records
6. Health of child as it relates to achievement
7. Behavior on street and at home

B. Primary Problems

1. Psychological problems: lying, stealing, stubbornness, no playmates
2. Physical: refuses to eat, hearing, nervous
3. Mental: Meanings of terms on records I.Q. Tests individual differences; rate of learning; homework

C. Elementary Problems

1. Psychological—friends, home
2. Physical—growth, food, rest
3. Mental—tests, abilities, average pupil, reports, homework

D. Jr. H. S. Problems

1. Psychological—problems of adolescence, lack of friends
2. Physical—puberty, sex, purity, leisure time, athletics
3. Mental—aptitude, vocation, homework, high school readiness

11:15: The last period of the morning is devoted to visiting classrooms. Text books are to be examined. Each teacher will give a brief outline of the year's

work and activities. These may be mimeographed, since some parents may need one from several grades. Small discussion groups may occupy this time profitably with the teacher or parent moderator.

11:45: Lunch Hour

1:00: The afternoon session opens with a general assembly in the auditorium, where the entire group will be addressed by a guest speaker. This speaker should be the highlight of the session. He should bring home to parents the importance of their work in the divine plan—that “teaching all nations” includes the small area of their jurisdiction, and that the ideal Christian parent, must lead his children to Christ over and around and through the difficulties of this world. Such topics as:

- Are Parents Important to Schools?
- How Parents can Help.
- Should Children Obey?
- Am I too Modern with my Children?

2:00: A Demonstration Class will offer a pleasant change of tempo. Children from primary grades may present a demonstration lesson in the new phonic reading method, or in arithmetic methods of today; a geography or history project may be given by an elementary group; a forum, panel, or a debate on Catholic education by junior high school group.

2:45: Tea in the lunch room or cafeteria will be served by the home economics group of the seventh and eighth grades.

3:30: Benediction

Follow-Up by Questionnaire

A questionnaire of evaluation should be given to each parent and mailed to the principal during the week. Suggestions are encouraged and solicited. Such questions as:

- What interested you most?
- What did you learn?
- Did you enjoy the classes or the recess?
- Shall we do it again?
- What shall we discuss?

A program as outlined above has tremendous possibilities for educational growth and better public-school relations for all concerned in the progress of the children and the advancement of the community. As official liaison officer between the school and the public, the principal must promote all possible social and educational experiences and establish philosophical attitudes in keeping with our Catholic faith.

Summary

Modern philosophies deny the fact that the primary rights and obligations of education belong to parents. Catholic philosophy claims that right and hails them the child's first teachers. Catholic schools acknowledge this, but frequently forget that they exist only as auxiliary factors to the parents, to assist in this work of educating children. Friendly cooperation and understanding between home and school is the aim of all

public relations programs. The Sister principal finds herself the liaison officer between them. She is who must develop attitudes and feelings of confidence and respect by skillfully including parents as auxiliary staff members, and providing occasions for mutual understanding.

The NCEA in St. Louis, 1956

(Continued from page 615)

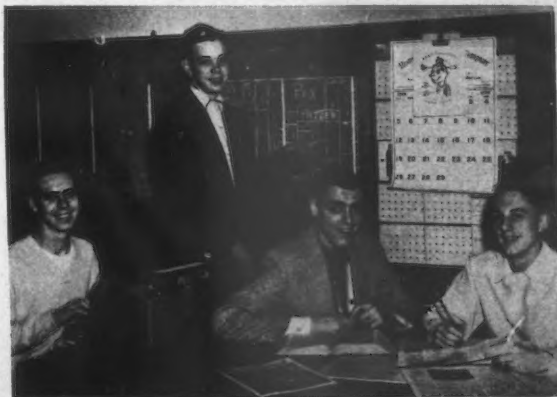
ing of the youth of the nation. The speaker pointed out a contrast between the objectives of education in a totalitarian state and the objectives of education in America. Here we are dedicated to the ultimate development of the individual within our society. Our objective is the complete and ultimate development of the individual child as an individual. The White House Conference on Education, November 29, 1955, expressed its conviction that education is necessary for the fullest development and enrichment of the individual, that education is a sound and necessary investment in the future well-being of our nation and its citizens. After presenting the fourteen objectives listed by the Conference, the speaker repeated his plea for the “all-around development of the individual with provision for the stimulation and development of the useful talents of all children including the retarded, average, and gifted.” Our respect for the personality of the student is basic. We must love the child even when he is forward, stubborn, and disobedient.

Deepened Intellectual Life

With marked eloquence, the Rev. J. B. Gremillion, pastor of St. Joseph's Church, Shreveport, addressed

(Continued on page 625)

Students edit their own newspaper at Maur Hill School, Atchison, Kansas. These four editors, planning their next edition of the 29-year Tatler, are continuing a proud tradition begun in 1926 by Charles J. McNeill who has since advanced to the presidency of the Catholic Press Association. The paper has not missed an All-Catholic award since first being submitted in 1942. The editors, left to right, Tony Ekert, features; Dave Rogers, news; John Clarkin, editor; and Gary Lyons, sports. All four are studying for the priesthood.





Choosing a CATHOLIC COLLEGE Series

A Catholic college for men, resident and day, Manhattan College was founded by the Brothers of the Christian Schools in 1853 as the Academy of the Holy Infancy. Ten years later the institution was incorporated and chartered to confer academic degrees by the University of the State of New York.

LOCATION

The College is situated along Manhattan College Parkway on the heights above Van Cortlandt Park, Riverdale, New York 71, N.Y. Correspondence regarding admission should be directed to *Admissions Office*, Manhattan College, 4513 Manhattan College Parkway, New York 71, N.Y.

ACCREDITATION AND AFFILIATIONS

Manhattan College is chartered and empowered to confer academic degrees by the University of the State of New York. It is accredited by the Middle States Association of Colleges and Secondary Schools and the Council on Medical Education of the American Medical Association. The curricula in Civil and Electrical Engineering are accredited by the Engineers' Council for Professional Development. The College is a member of the National Catholic Education Association, the Educa-

tion Conference of the Brothers of the Christian Schools, the Association of American Colleges, the American Council on Education, the American Society for Engineering Education, the National Commission on Accrediting, and the College Entrance Examination Board.

COLLEGE OBJECTIVES

The College aims to secure the harmonious development of all the faculties of its students; to cultivate intellectual excellence in accordance with the principles of Catholic philosophy; and to emphasize Christian morality as the animating principle of good private living and sound citizenship. Religious theory and practice form an integral part of the educational plan, and courses in Religion and Scholastic Philosophy are prerequisites for any degree. The College encourages individual devotion and stresses the interdependence of true culture and morality. In the accomplishment of these objectives Manhattan bases her claim to be "Maker of Men."

FACULTY

Brothers of the Christian Schools (F.S.C.), priests, lay men, USAF personnel.



LIBRARY

68,724 volumes, 538 periodicals.

DEGREES AND CURRICULUM DIVISIONS

I. The School of Arts and Sciences

- The Liberal Arts Program leading to the *Bachelor of Arts* degree.
- The Science Program leading to the *Bachelor of Science* degree.
 - The Pure Science Curriculum
 - The Social Science Curriculum
- The Physical Education Program leading to the *Bachelor of Science* degree.

II. The School of Engineering

- The Civil Engineering Program, with technical options in Structural and Sanitary Engineering, leading to the

Bachelor of Civil Engineering degree.

- The Electrical Engineering Program leading to the *Bachelor of Electrical Engineering* degree.

III. The School of Business

- The Business Program leading to the *Bachelor of Business Administration* degree.
- The Management and Industrial Relations Program, non-credit courses.

N.B. In co-operation with the United States Air Force the College Administration has established a Department of Air Science which is staffed by Air Force personnel. This program aims at training leaders who will qualify to become commissioned officers of the Air Force upon graduation from the College.

THE CO-CURRICULUM

Student Personnel Services: Precollege Guidance Service;

Freshman Week Program; College Advisory System; Specialized Guidance Services; Health Service; Placement Bureau; Student Loans; Annual Retreat; formal and informal social functions.

College Societies and Clubs: Student Council; American Chemical Society; American Institute of Electrical Engineers; American Management Assn.; American Marketing Assn.; American Society of Civil Engineers; French Club; German Club; Circulo Dante Alighieri; Institute of Radio Engineers; Leo Labor Club; Mendelian Society; Newton Mathematical Society; Psi Lambda Psychological Society; Society of Accountants; Society of Automotive Engineers; Society of American Military Engineers; Spanish Club; St. Thomas Aquinas Philosophy Club; St. Thomas More Law Society; Student Teachers League; Arts and Science

Assn.; Businessmen's Assn.; Chess Club; Glee Club; Irish Cultural Society; Jasper Bowling Club; Jasper Water Polo Club; Manhattan College Debate Council; Manhattan College Orchestra; Manhattan College Players; National Commission on Student Government; National Federation of Catholic College Students; Pershing Rifles; Radio Club; Ski and Outing Club; Spiked Shoe Club; National Student Assn.

Student Publications: Manhattan Quadrangle; Manhattan Quarterly; Manhattan Engineer; Manhattan Journal of Business; Koran; Manhattanite.

Athletics: Athletic Advisory Committee; intercollegiate and intramural programs in baseball, basketball, cross-country, track, swimming, golf, tennis. Manhattan College conducts a summer physical education camp.



ADMISSION REQUIREMENTS

In the selection of an applicant, attention will be given to scholastic ability as indicated by his grades and his rank in class, as well as to his character and personality.

Blanks upon which application is made are furnished by the Admissions Office on request. The student, after supplying the information required of him, will give the blank to his high school principal, who will fill out the portion of the form assigned to him, including his recommendations, and return it to the Director of Admissions. This should be done as soon as possible after the student has begun his last term in high school, before April 1 for admission to fall classes.

All candidates for admission are required to take the Scholastic Aptitude Test (Morning Program) of the College Entrance Examination Board. It is suggested that this test be taken in December, January or March. To apply for this test the candidate must write to The Educational Testing Service, Box 592, Princeton, New Jersey, at least six weeks prior to the date of the test. He must also request the Testing Service to forward his scores to the Admissions Office at Manhattan College. Accepted candidates living in the Metropolitan Area will be expected to confer in person with a member of the Admissions staff. Others who wish to visit the campus and to arrange a conference are urged to do so.

Applicants from other colleges seeking transfer to Manhattan with advanced standing must present to the Director of Ad-

missions transcripts of their high school and previous college work, along with a copy of the latest catalogue issued by the college attended. Each case will then be referred to the Dean of the School for which application is being made.

EXPENSES PER SEMESTER

Tuition	per credit hour, \$16.00
Room and Board	\$75.00

SCHOLARSHIPS

A good number of scholarships, full and partial, are offered annually by Manhattan College. Full information on scholarships and service grants may be secured from the Admissions Office.

ILLUSTRATIONS

Opposite page, top: Physical Education summer camp; instruction in biological oxidation; United States Air Force ROTC.

Opposite page, bottom: Manhattan vs. N.Y.U.; student-led discussion group; Manhattan College Players.

This page, top: Blessing of the flag; at one of the proms; instruction in Mathematics.

This page, bottom: preparing for the baseball season; Administration Building; engineers in the laboratory.



MARIAN PROJECT in Senior

English Literature

TEACHERS WILL WELCOME a means of correlating the Marian cult with the senior English literature course. England, the dowry of our Lady, has produced a remarkable amount of Marian poetry from both Protestant and Catholic pens. So beautiful, pure, and exalted stands Mary above all other human beings; so deep, rich and exhaustless her glorious role in the history of the world, that throughout the centuries the Muse has inspired the heart of the poet to this fitting subject.

A Zestful Experience

Making a collection of Marian poetry by authors included in a standard English literature course and denoting the period during which the poems were written could prove interesting and valuable either as a continuous activity during the study or as a culminating project near its close. Anthologies, both Catholic and secular, literature texts, and collected works of an author will yield a good harvest of Marian verse. Catholic magazines and papers also may be used as a source of supply, as well as books on Our Lady. Combining libraries for the poems can be a zestful experience.

Poetry as a unit could be taken first, if desired. An entire poem may be included, or one or more verses. Even a mere list or a bibliography of Marian poems read, where there is not time for the composition of an anthology, could benefit the class. Booklets made, simple or ornate, hand written or typed, could be passed around the class or put on exhibition. During the activity a student may desire to read or to discuss some particular poem. Pupils might display a bulletin board exhibit of Madonnas from Christmas cards or larger pictures from their homes. Slides also could be shown. All this is valuable pupil activity.

Religious Benefits

Besides the literary advantages to be gained from such an exercise, there are many religious benefits. Knowledge of Christian doctrine is increased and deepened, especially since a great part of Marian poetry from the earliest centuries to the present day sings of the mystery of the Incarnation with its resulting Nativity and Redemption. Surely this contact with these sublime doctrines cannot help inspiring and influencing

the young and impressionable minds at this important point in their lives after which many will never again sit at the feet of Catholic educators, but will take their places in newly-founded homes, the business world, or even the secular college. The Marian project may be a lodestar to keep them in the path of the practice of Christian principles. A deeper love for Mary surely will result from the study. The students' discoveries that many Catholic names are among the outstanding authors in English literature will enhance their appreciation of their Catholic faith. They may also be led to further reading of Catholic literature.

Unexpected Representation

The search for poems will result in a greater representation of authors than one might expect. Following are some examples of findings in a Marian project. Besides several anonymous carols and hymns of the Middle English period, a lyric Gaelic litany of the eighth century marks the medieval period. (The destruction of the monastic libraries during the Protestant Revolt accounts for the small amount of Marian poetry extant from a period when the cult of the Virgin distinguished Catholic Europe.) Chaucer, the "morning star" of English poetry, gave not only his "ABC" or "Priere de Notre Dame," a translation, but also in the prologue to the "Prioress's Tale" of the *Canterbury Tales*, he has the nun offer a beautiful prayer in verse to the Mother of God. John Lydgate, fourteenth century, once considered Chaucer's equal, sang Mary's praises in "To the Virgin" and "The Child Jesus to Mary the Rose." Despite the efforts to destroy Catholicity in the Elizabethan Age, Henry Constable praises the Immaculate Conception in a sonnet of Renaissance inspiration; Robert Southwell writes of the Nativity and Sir John Beaumont of the Assumption.

From Milton to Wilde

Milton in Book II of *Paradise Regained* puts a touching plaint into the mouth of the Virgin. Richard Crashaw in "The Shepherds' Hymn" describes the Mother Maiden at the Crib with all the warm tenderness of the Cavalier poet. From the translation of the Bible into English, 1610, we take Mary's own song "The Magnificat." Alexander Pope in the heroic

couplets of the Augustan Age wrote "A Virgin Shall Conceive." The Romantic Movement of the nineteenth century produced Marian verse from several non-Catholic poets. It includes Wordsworth's memorable sonnet, besides lines by Coleridge and Lamb. Dante Rossetti wrote his "Mother of Fair Delight." In the Victorian Age Aubrey de Vere in his "May Carols" reminds us that "Who loveth thee must love thy Son." Oscar Wilde in "Ave Maria Gratia Plena" stands amazed before the mystery of the Incarnation.

The Moderns

The Catholic revival awakened anew the Marian theme in poetry and Francis Thompson, Alice Meynell, Coventry Patmore, Gerard Hopkins, Gilbert Keith Chesterton, Hilaire Belloc and others whose works can easily be found have dipped their pens into the exhaustless subject of Mary, the Mother of God, and have given us a rich heritage of Marian poetry. If through this English literature Marian project, students learn to know and to love Mary more intimately, they will also acquire a deeper and more faithful love of Jesus Christ who is the ultimate end of the Marian devotion.

The NCEA in St. Louis, 1956

(Continued from page 621)

himself to one area of his thesis. His thesis may be stated thus: "We must focus increasing emphasis upon the deepening of the intellectual life of the whole Church, both clergy and laity." The area he chose is this: "The bestirring of the intellectual life of the laity at the level of parish and community." There is today a battle for the minds of men; it is a battle in which the Holy Catholic Church not only belongs but must be victorious if God's will is to prevail.

Began Asking Questions

Suburbia Americana is the setting in which hundreds of new Catholic parishes and schools have been established in the decade since the war. The speaker stated that he had charge of a middle class parish in a city typically Southern in religious and racial complexion, only 7 per cent Catholic. A high percentage of his parishioners have college and university backgrounds. After taking a census, he decided to establish for them a Collegium. In this Collegium he designed to seek the deepening of the intellectual life of his parish and community. He found study groups and discussion clubs, culture series, and even serious books and periodicals, together with educational TV and radio, totally inadequate to his purpose. Even the pulpit reached only the few, and these for too short a time. As students in his Collegium he sought out men 30 to 40 years of age who shared a common concern for the social problems of his city and region. This group, made up of 10 lawyers, doctors, and business men, perceived the inadequacy

and ruthlessness of the basic ideas motivating the social institutions in which they fulfill their role. They began asking many questions: What are human rights? What is life all about? What is matter and spirit? What of immortality? Good and evil? Who is God? Where do I fit in? What is my role and vocation in the plan of Christ and His Church?

Four Principal Offerings

Through his Collegium, Father Gremillion has attempted for five years to give an answer to these and kindred questions. "The embryonic Collegium now sponsors four principal offerings: The Soiree, the Group, the Newsletter, and the Library. Ten soirees this winter, at 8 o'clock on alternate Sunday evenings, each brought together 60 to 140 persons. . . . Our first concern is for ideas, then we strive to perceive how these ideas influence issues and social institutions. . . . About every two weeks we mail out a mimeographed newsletter to 650 persons." This newsletter reports on the last discussion and gives a preview of the coming soiree. The soiree lasts two and a half hours with a midway break for coffee and tea and chatter. Those who attend come to know that the world of the mind still exists. Many of the participants are non-Catholic, and this group attends the Collegium in increasing numbers. Father Gremillion perseveres in his purpose of establishing a social movement. "We aim at influencing the whole of society and its institutions. We believe that all things will be restored to Christ when the Truth of the Eternal idea becomes incarnate in society."

Your correspondent has attempted to give a digest of certain outstanding papers. Digests or the full texts of all papers will be given in the August *Bulletin* of the NCEA. A copy of this Bulletin is sent to every member of the Association. Are you a member? For further information write the Office of the Secretary-General, 1785 Massachusetts Avenue, N.W., Washington 6, D. C.

Fresh fruit for sale! Third graders at Mt. St. Joseph School, conducted by the Sisters of St. Joseph in Buffalo, N. Y., explain market prices and salesmanship to their teacher, Sister Cecile, at the culmination of a unit of work on food—how it is produced, prepared, brought to market, and sold.



Teacher to Teacher—In Brief

Teaching the VIRTUE OF LOVE

By Sister M. Imelda, O.S.F., 13211 Chapelside Ave., Cleveland 20, Ohio.

THE WISE TEACHER does not so much tell students to love God as give the pupils the knowledge, the insight which will help to generate love. Love implies a movement of the soul toward the object. The secret of good teaching is to see that any feeling, any emotion, be a response from esteem or admiration deepened by an exposition of the nature of God as a loving and wisely planning Father. To love God is to wish to see Him honored and to take steps to shed honor on Him.

Many Examples of the Saints

We have many examples of the saints who excelled in the love of God and spread honor to Him. For example St. Therese, the Little Flower, whose spiritual work of praying for the living and the dead gave glory to God and brought His blessings to persons without number, and Blessed Imelda, who loved God so intensely and wished ardently to be united with Him. She was not permitted to make her First Holy Communion on account of her tender age, since it was not the custom in those days, but Jesus came to her in a miraculous manner. She died of joy, Jesus taking her to heaven to make her thanksgiving there. She was proclaimed by the Holy Father the patroness of First Communicants.

Puzzling to Pupils

Students are often puzzled as to how God as a spirit can be loved. To many people, love means putting one's arms around someone, and they do not see how this could be done to a spirit.

William H. Russell said that the teacher has to insist that even though God be a spirit He knows and loves and can be loved with mind and will. Our own minds and wills are spiritual faculties. Since we know with our mind, a spirit can know. Likewise a spirit can love, since we can have rational love which is spiritual.

The philosopher tells us that to love is to will good for someone. Love therefore, is in the will. With my mind I can learn that God has designed the planets, the plants, the wonderful structure of the human body. Admiration can be aroused. Or, I can learn through revelation the fact, the dogma, the doctrine that God is a loving Father, that He has called all of us to friendship with Him. Dogma as well as grace is at the root of love of God. This intellectual side may be pondered and gradually there arises the emotional aspect of love.

God's commands and prohibitions are all reducible to one single principle of action, love.

Love of Neighbor

The manner of developing love of neighbor, may be the same as that for love of God. We have a revealed principle to follow which was uttered by Christ on the final night. "A new commandment I give you, that you love one another: that as I have loved you, you also love one another. By this will all men know that you are my disciples, if you have love for one another" (Jn. 13: 34-35). Christ meant this for all of us. Listening to Christ we learn that we must love all men—not simply love the lovable, we should hardly need a command for that, but all men without exception: we must love our enemies and do good to those who hate us as Christ said.

Analyze Christ's Technique

The teacher may analyze for pupils Christ's technique of handling Peter after Peter's miserable failure: "Dost thou love me?" (Jn. 21: 15-17.)

Our Lord does not say that we must love our neighbor as much as we love ourselves, but only as we love ourselves. The degree of intensity will vary, but the love will be of the same sort. But towards all men it must be real love, a genuine willing good to them, good in this life, good in the next life.

But if there should be some warmth of emotion in our love for all men there should be no sentimentality. Emotion is a legitimate product of love, sentimentality means that the energy has gone out of it to the point where it is denatured and only a parody. The test between love and sentimentality is whether we can see another's faults, hate them as faults, not minimize or idealize their faultiness, and still love him. After all, we see faults in ourselves and love ourselves still. With the same clear-sighted love, we must love our neighbor. However, love does not mean, for example, smiling foolishly while murderers kill. If a man tries to kill some person, I have a duty to resist him. If a man tries to kill me, I have a right to resist him. Willing good to all men does not mean leaving some men free to do evil to others as when a criminal attacks a decent citizen, or when a nation commits brutal aggression upon another.

A Paradox

But here is the difficult Christian paradox. The worst of criminals the most brutal of aggressors, I am bound to love. Christ says so. And He says not only that, but that I must do good to him. We have to stop him if he violates the laws of God to the harm of other people.

We must even have to kill him—on the gallows or in the electric chair if he is a criminal, in battle if he is in the army of an aggressor. But we must not cease to love him.

We must love a man even if we have to kill him. That does not mean we must be feeling strong affection for him. It does not necessarily mean feeling at all. It means something far deeper: that we must still, with all the strength of our will, wish him good, the eternal good which is more important to him than this earthly life that he forces us to cut short.¹

Knowledge Made Real by Action

The teacher should remember that the knowledge imparted in the classroom has to be made real by action. Hence she or he will do everything possible to see to it that the students gain that insight, that depth which comes from putting to work outside of the classroom what has been imparted within the classroom. Indeed the teacher should encourage the pupils in the practice of love in the classroom by her or his own example; by being kind, patient, helpful, just, impartial, by giving the pupils freedom to ask questions, and if a child fails in anything, after a correction or punishment, by forgiving and forgetting the offense, remembering that God forgives and forgets.

The teacher must tell her pupils that love must be exercised, made strong by practice, that they can do deeds of love by doing their ordinary duties well, out of a motive of love. She must encourage them and give them opportunities to do little acts of love in the classroom for their classmates, praying for them, or for members of their families, particularly in times of some special need, when someone is ill or dies, offering Holy Mass for them, taking care of one who has fallen and injured himself, and whenever an opportunity presents itself. The teacher should tell the pupils to practice love at home by helping their parents, their brothers and sisters, to be kind and helpful to the aged. Mission-mindedness is love of neighbor. Love reaches out to souls in purgatory.

¹Thoughts from William H. Russell, "Teaching the Christian Virtues" (Bruce Publishing Co., 1952).

ADVANTAGES FOR TEACHERS in Study of St. Thomas Aquinas

By Sister Mary Vianney, R.S.M.,
Mercy Junior College, Tarrytown, N. Y.

SEVERAL PUBLICATIONS OF RECENT YEARS are reawakening interest in the writing of St. Thomas Aquinas. First, there has been an effort to simplify and popularize the *Summa Theologica* itself. Examples of this are *The Companion to the Summa* by Father Walter Farrell, O.P., and *My Way of Life* by the same Father Farrell

and Father Martin Healy. Second, there has been the movement on the part of several publishing firms to translate the little works of St. Thomas, and we now have available inexpensive English editions of *De Magistro*, *De Modi Studendi*, *De Anima*, *De Veritate* and others. In view of these developments, the question arises as to what helps an elementary school teacher might gain from the writings of St. Thomas. Did the Angel of the Schools write anything which could contribute to a teacher's background or to a teacher's techniques? The purpose of this article, therefore, is to seek by an examination of pertinent writings of St. Thomas the answers to these questions.

More than Compendium

The best known work of St. Thomas is the *Summa Theologica*. It is more than a compendium of theology; it contains a wealth of basic philosophical truth, both from St. Thomas and from Aristotle. Sound philosophy seems to be a very necessary part of the equipment of any educator. In an encyclical urging the return to Thomistic philosophy, Pope Leo XIII said that the supreme pastors of the Church had ever considered it their duty to see that all studies be taught, "but especially philosophy, on which a right apprehension of the other sciences in great part depends. . . ."¹

Through the works of St. Thomas, teachers supplement their knowledge and familiarity with philosophy. In this way, they grow in a science basic to all others. This familiarity with correct philosophy equips the teacher to select the true principles and to reject the false. This is important because the field of education is filled with the false ideas being presented by communists and materialists. School children are frequently exposed to these false notions in books, movies, television programs, and at the family dinner table. This influence can be counteracted by the teacher who has a firm grasp on the truth. He has reasonable arguments to support his teaching.

Habit of Logical Thinking

The style of St. Thomas is an advantage to the teacher. It furnishes useful discipline toward developing the habit of logical thinking. Throughout the *Summa Theologica*, St. Thomas uses a very distinctive and very logical procedure. He presents each article in five clear steps: (1) he poses the question; (2) he quotes the opposing beliefs; (3) he answers with arguments from other authorities; (4) he states his own opinions and expounds them; (5) he replies to the individual objections. The reader is led to understand the question, the opposition and the answer. Having acquired a familiarity with this example of logical thinking, a teacher could use it to develop similar habits of reasoning in the students.

Much Specific Information

Besides basic principles and logical thinking, St. Thomas offers much specific information of interest to the teacher. In answering the question: "Whether

man is able to teach another man," St. Thomas explains what it means to acquire knowledge and what it means to transmit knowledge.² Amid the various theories of teaching and learning prevalent today, the teacher is fortunate who understands his role.

Seeds, as it were, of knowledge pre-exist in us as the first concepts of the intellect. . . . From these universal principles all other principles follow. . . . When the mind is led from these universal notions to the point where it actually knows the particulars, then one is said to acquire knowledge. . . . There is a two-fold manner of acquiring knowledge. One is that wherein natural reasoning by itself arrives at a knowledge of unknown things. This type is called discovery. The other is that wherein someone outwardly assists natural reasoning, and this type is called instruction.³

This briefly is the fundamental idea of teaching. As a modern author (quoting from St. Thomas) puts it: "If knowledge is to result from teaching, the pupil must be led through the mental gymnastics of reasoning along paths familiar to the teacher."⁴ The teacher does not learn for the student. Rather, the teacher's function is to help another acquire knowledge. Some of the first concepts of the intellect can be understood immediately; they need no explanation. The idea of heat, for instance, is evident immediately. Other concepts are not so obvious. They need an explanation in order to be understood. To give these explanations is the duty of a teacher. Once the basic concepts are understood, the learner then must be introduced to new ideas. The teacher helps him to establish the relationships between the new idea and the one that is already known. In this way the new idea also becomes known.

Use of Sensory Approach

For these functions of the teacher, St. Thomas gives some very important facts concerning the use of sensible symbols. (These sensible symbols are merely St. Thomas' expression of what modern pedagogy calls audio-visual aids.) First he states the necessity of sensible symbols: "The human soul's intellectual power, by its very nature, must acquire its immaterial knowledge from the knowledge of material things attained through the senses."⁵ Then he defines symbols as "instruments by which principles are grasped."⁶ In other words, these sensible symbols are any tangible things from which the intellect can take a picture, as it were, and apply this "picture" to other things. Thus, this "picture" (or intelligible form, as St. Thomas calls it) shows the relationship between principles. It is a bridge between an unknown principle which the learner is trying to grasp and a known principle which he already understands. These facts show the teacher the importance of using as many and as correct sensible symbols as possible.

Correct and Well Chosen

As has been pointed out, sensible symbols may be words, pictures, or objects. Whatever the symbols used,

it is vital that they be correct and well-chosen, for they are the means to clarify obscure ideas and to establish definite associations for the child; they can expand his comprehension. Unfamiliar or irrelevant visual-aid material can easily cause confusion.

Additional help for teachers may be found in a very unusual part of the *Summa Theologica*. In his treatise on the passions, St. Thomas clearly explains the relationships between certain emotional states and the ability to learn. Question forty-eight explains how anger is an obstacle to learning.⁷ Anger opposes the judgment of reason and therefore it prevents clear thinking. Further, in a state of depression, the soul is hindered from attending to outward things.⁸ That is, the powers of the soul are so held down by a condition of unhappiness or discouragement that the mind neither seeks nor attains knowledge. But, "pleasure perfects operation. . . ." ⁹ St. Thomas adds that a person taking pleasure in what he does is more eagerly intent on it and carries it out with greater care. Needless to say, this principle is of prime importance for the teacher in problems of motivation and discipline.

How to Get Good Marks

Finally, it seems apropos to mention a Blackfriars' publication of *De Modi Studendi*. (The translator, Father Victor White, has written an excellent exposition of Thomistic educational theories, and includes it in this publication.) This short letter written by St. Thomas to Brother John, answers a student's question on how to get good marks. In a few sentences, the Saint has set down principles for successful study which are applicable to teachers as well as to students. Frater John is advised: "Avoid aimless meanderings. . . . Do not heed by whom a thing is said, but rather what is said. . . . What you read, set about to understand, verifying what is doubtful."¹⁰ One who can teach a child to follow this last bit of advice, will be doing that child a most valuable service. For the child will not always be under the direction of a teacher and the character of his future learning will depend on his ability to read profitably and intelligently.

It seems reasonable to say, in conclusion, that reading the works of St. Thomas is useful to an elementary school teacher. Such reading is an aid to the teacher's background. Such reading also increases the teacher's knowledge of basic philosophy, sharpens his ability for logical thinking and gives him clear explanations of basic principles and techniques of teaching.

¹Leo XIII, "Aeterni Patris," *Great Encyclical Letters of Pope Leo XIII* (New York: Benziger Brothers), p. 35.

²St. T., I, Q. 117, a. 1.

³St. T., I, Q. 117, a. 1.

⁴Rev. Thomas Donlan, "St. Thomas and the Ideals of a Teacher," *The Catholic Educational Review*, 50, (November 1953), 613.

⁵St. T., I, Q. 88, a. 1.

⁶St. T., I, Q. 117, a. 1. rep. obj. 2.

⁷St. T., I-II, Q. 48, a. e.

⁸St. T., I-II, Q. 37, a. 2.

⁹St. T., I-II, Q. 33, a. 4.

¹⁰Aquinas, St. Thomas, *De Modi Studendi* (London: Blackfriars, 1953), p. 6.

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THE CATHOLIC EDUCATOR

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Book Reviews

Children's Shepherd. The Story of John Christopher Drumgoole, Father of the Homeless and Founder of the Mission of the Immaculate Virgin. By Katherine Burton (P. J. Kenedy & Sons, New York. pp. 228, with Index; price \$3.75).

Big New York City with its teeming population today and burdened with such living problems, as for example the Puerto Rican picture has its need of saints to find a solution. It had a saintly man in the eighteen hundreds in the person of John Christopher Drumgoole of whom Katherine Burton writes this, one of her engaging stories. Her book on Pius X's life *The Great Mantel* deserves more readings than one. Father Drumgoole, an Irish immigrant lad, reached the city in 1824. He died in 1888. In between these years he saw time to grow up, get a little education, take care of a church, support an aging mother, and direct his steps to the altar of sacrifice as a priest at the advanced age of 53.

His saintly work centered around taking care of thousands of homeless children in a growing city and he crowned his efforts by founding the institution for destitute children known as Mount Loretto. His system of child care and vocational training have been handed down to posterity, so that while his name may have been forgotten, his work certainly has not.

Any man who deals with children must love them and of course the charity of "Father John" was Christlike.

One need not emphasize any incidents in a review of a book of this nature. It is an ordinary story of an ordinary man who did things in an ordinary way. What sanctified this man's simplicity of life and made his ordinary efforts saintly was his motive of doing everything

for Almighty God and he saw every homeless child in his comprehensive vision of Almighty God.

This book makes an excellent book for spiritual reading. Some of the historical background of the Archdiocese of New York crops out now and then but the merit of this book does not rest on its history. It is first and foremost a study of the spiritual life as it developed in the heart of one of God's children and it simply shows how a living cell in the Mystical Body vivifies other cells. Somehow it warns us to keep our cell alive so that we too may be instruments in God's hands to carry out the work He wants us to do for Him.

REV. JOSEPH BERKMYRE

Dictionary of Early English. By Joseph T. Shipley (Philosophical Library. New York, 1955. Pages 753; price \$10).

True scholars are never dull, but true scholars are rare. Modern pedants are responsible for the popular idea that scholarship and the scholar are dry and uninteresting. Gradually the idea has grown in many minds that the essence of scholarship lies in the mere flat accumulation of factual information—as if the memorization of the dictionary makes a language scholar or the ability to answer the sixty-four thousand dollar question qualifies one to speak with authority in a field.

Of course scholarship is grounded in factual knowledge. But the facts are merely tools, means to an end. The end is the arrangement of fact, the analysis of relationships, the drawing out of implications. The scholar will always take this larger view, but in adopting this view he stands in danger of taking himself too seriously, of overestimating his own scope and his own breadth. And such exaggeration can destroy

the validity of his observations. The scholar's saving grace is wit.

Which brings us to Shipley's *Dictionary of Early English*. The dictionary is a compilation of words that have dropped from general use in the English language. Mr. Shipley explains that the dictionary does not contain all words dropped from general useage (this "limited" dictionary is 753 pages long!) but that words included fall into four categories: "(1) Words that are likely to be met in literary reading . . . (2) Words that belong to the history of early England, describing or illuminating social conditions, political divisions or distinctions, and all the ways of living, of thinking and feeling, in earlier times . . . (3) Words that in various ways have special interest, as in meaning, background, or associated folklore. . . . (4) Words that are not in the general vocabulary today, but might be pleasantly and usefully revived."

One can well imagine the forbidding tone of such a book were it to come from the pen of a modern pedant. What could lend itself better to dryness than linguistic dead wood? But Mr. Shipley is a true scholar, and he has wit. *Dictionary of Early English* is delightful reading because the author vitalizes his subject with his own keen observations on life and the human comedy. "Mr. Shipley is nowhere more interesting than he is in those unobtrusive notes or side-remarks which span like an electrician's arc the distance between dead and living days, and make us wish that we had not thrown away certain words for which we still have the things," says Mark Van Doren in his introduction to the book. And these side-remarks bring the book to life not only for the student of the English language but for all people interested in the paradoxes about them and the irony of men's actions.

Mr. Shipley tells us the word *perhiemate* meant, "To spend the winter. . . . Many persons from the northern United States *perhiemate* in Florida." And then he warns, "Do not confuse this with hibernation." Or "*bigama*. A woman living in bigamy. . . . A 15th and 16th century term, apparently no longer needed."

One is constantly reminded of Sam Johnson.

LEO J. HERTZEL

A Rocking-Horse Catholic. By Caryll Houselander (Sheed & Ward, 1955; pages 148; price \$2.50).

This lovely book is the autobiography of the first twenty years in the life of Caryll Houselander, the writer of some of the most lucid prose ever written about the Catholic Faith. Written with humor, it leads one quietly by the hand through corridors of human suffering, subtle and relieved by glimpses of clear blue joy beyond the tiny panes of glass the author constantly discovers for her reader. Without overtures of self-pity, reticently yet

surely, she becomes related to the reader, a sister in spirit and mind. One realizes that no matter how gifted a person is, how shining her qualities of mind and heart, this earth is a vale of shadows for all and perhaps especially for those God loves most.

While she was still young, her parents separated and Caryll's digestion never recovered from the shock. She could not adjust herself to school as a result. This aspect of her auto-biography is valuable to teachers because it illustrates graphically that often the reason behind the erratic or poor performance of a child is not a low I.Q. or an inherent laziness or badness, but a deep and irresolvable emotional conflict due to conditions at home. Caryll's conflict deepened through her teens until it finally resulted in her separation from the Church. During this epoch, she studied many religions, but was finally brought back to the Church by Hyde Park street preachers of the Catholic Evidence Guild in London and by a vision of Christ as He exists in all men. During the next half of her life, she did

outstanding work for the Church in her writings and died peacefully on October 12th, 1954 at the age of 53.

One of the memorable passages in her book is her stay at the French Convent in Birmingham, a school conducted for the children from broken homes. She writes, "We seemed to breathe Him in the air we breathed. . . . I was made new and restored to the simplicity of my childhood before it had become complicated by suffering and by feelings of guilt." Here, she proves that children feel guilty for the sins of their parents and can have their psyche wrecked by the weight of this guilt.

Among the French Sisters was one Bavarian nun who spoke no English at all and only halting French, so that when war broke out with Germany, she became a lonely figure. Seeing a tear drop on her hands as she polished a child's shoes, Caryll finally looked up to see that the "bowed head was weighed under the crown of thorns." This is the first of three visions she describes in the book. As one reads, despite the wit, the polished style, the hu-

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mor, one senses Caryl's own crown of thorns piercing the pages of her book.

Naomi Gilpatrick

Retreat From Learning. By Joan Dunn (David McKay Company, Inc., New York, 1955; pages 224; price \$3.50).

This is a true story of educational chaos in the New York City public school system: Revolt in the classroom by pampered adolescents, cowed teachers, Deweyistic experimentalism run wild, and how one young dedicated woman tried to unsuccessfully to teach in the midst of the bedlam.

Joan Dunn, a graduate of the College of Mount St. Vincent, New York, got her first taste of what a tyranny progressive educationists have established when she was studying for a master's degree in a city college. There, experts at "contemporary pedagogical opinion" dispense a regime of "educationese." The closest comparison can be communist brainwashing.

When Miss Dunn objected that

honor, truth, freedom are more important than ever, her pedagogical tutors labeled her "old fashioned." When she urged the necessity of immediate and formal discipline administered by the teacher, she was told: "You will make your students products of fear."

Worst of all, she discovered these "liberal" theorists, who are dedicated to "objective thinking (at least theoretically), are afraid to face the truth. She submitted a paper in her studies based on a survey of teachers, the conclusion of which was that the State Education Law was creating serious discipline cases and was wasting teachers' time in supervising and record-keeping. She was given a low mark and told to change her ideas or forfeit her degree.

In the Brooklyn High School where she taught English, Miss Dunn found the teachers desperately bad disciplinarians who were "ideologically captive" in the tangled sociological conclusions of the disciples of John Dewey. Some were "morally unfit to be with young people." But if they were earnest about teaching and helping their

charges, they had to engage in a constant battle to bring truth into a system dedicated to spreading fact and technique and sociological enlightenment without philosophic reference or humanistic understanding.

The students, thrown into an environment where they cannot be touched with restraint, quickly respond to the fact that they are guinea pigs of Columbia-oriented pedagogues. They are defiant and disorderly; the embryonic sharpster comes to the fore in organizing disregard for work, disrespect for the teacher, the while promoting gambling or worse. They are fully aware of their sociologically established "rights," while the system makes no pretense at instilling any appreciation for duties except in that vague "liberal" way of collectivistic group relationships, which view has worsened the situation by making it necessary for children to assert their worst sides to fulfill the natural desire to be regarded as individuals.

And caught in the middle is the good, bright child—willing to learn and embarrassed by his unruly col-

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leagues; bewildered that the problem child is the pet of theorists who are expert at abnormal psychology, stupid in facts of life.

It is quite likely the school at which Miss Dunn taught was, because of economic and social environment, an outstandingly bad example. Yet authorities in all cities are finding that delinquency is manifesting itself among children of rich as well as poor. The fact that the fallacy has its root at the top, means that the chaos will spread out from above, and will infect all children exposed to progressive educationists.

No alert person can deny the philosophic conclusions Miss Dunn makes. The "spare the rod" theory, the idea that learning must be related to "living" rather than to human nature, the centering of teaching in the child as a sociological specimen rather than in century-tested truths—all these rule the world of the pedagogues. Miss Dunn does not have to *prove* the disastrous potentialities of these theories: she merely has to *show* them in her day-to-day experiences in the schoolroom. The

public manifestations of the outcomes—the teen-age riotings (Dayton Beach, for example), the downtown roistering of a Friday and Saturday night; the juvenile court docket—all may see.

Can the progressivists really keep up their preaching in the midst of the facts? They are a remarkable breed, completely detached from reality because of the academic clouds that surround their Olympian heights. In early April of this year, the Child Study Association of America met in New York. The sum of the wisdom dispensed was that children need "freer scope." Parents were told that children need greater responsibility, but not in the old methods that produced a great nation of political, industrial, intellectual leaders. "Useless platitudes and busy-work chores" must be shunned. Parents should take "calculated risks" by allowing their children to "trip up" into adulthood.

In the same week, the Chancellor of New York University blamed the "problems and anxieties" of youth today on "population changes and in-

ternational tensions." This is a fine example of empirically rationalizing a moral and theological breakdown.

The fact is, as Miss Dunn points out, children know when they are bad or good, and they are quick to show their contempt for persons who diagnose their souls from the view of some pet sociological theory.

The pity is, some Catholic educators are proving susceptible to the same sort of educational nonsense. Perhaps some give way to the pressure in educational circles against those who have attended parochial schools or who are involved in "medieval dogmatism." Some are sold on "modern" methodology. The trend is strong enough to cause Archbishop John F. O'Hara to warn recently: "The Catholic teacher who follows the secularist up a dozen of his blind alleys, wastes precious time and risks failure. It was exactly the unbelievable 'goings on' described by Miss Dunn that Archbishop O'Hara condemned as 'educational fantasies' promoted by jargon-speaking empiricists.

Catholic parents should be glad



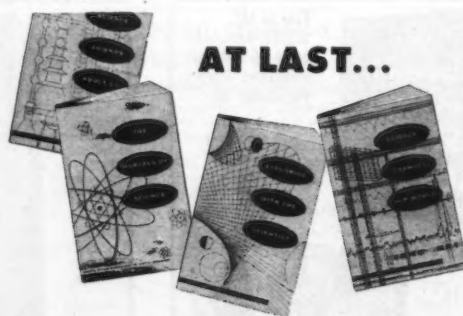
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they have a school system where the rudiments of truth guard their children as creatures of body of soul, of individual talent and individual worth.

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They should be glad their children need not be exposed to Marxists and Communists who are exercising their "constitutional rights" by teaching, protected from being fired by the Supreme Court!

And Catholic parents should be on guard against criticism from *avant garde* Catholics and Catholic writers who revel in intellectual double talk who are trying to sell the idea that Catholic schools must keep up with the modern trend.

Those selling that idea should take Miss Dunn's book to heart. She found out what should actually be evident to all: Fruit cannot be grown on philosophic thistle.

FRANK MORRIS

Played By Ear: The Autobiography of Father Daniel A. Lord, S. J.

(Loyola University Press, Chicago, 1956; distributed by Hanover House; pages vii-xiii, 398; price \$4).

"Happy, Happy Days, for mine have been just that—happy, blessed, fortunate beyond the possibility of gratitude enough to God—days I would willingly share with others, days I might well wish for my friends and readers." This is Father Daniel A. Lord, S. J. talking to us from the first chapter of his autobiography, telling us of his deliberations over a suitable title. Well may Father have used his refrain of happy, happy days, for it is indeed the theme running through this account of days, months and years of real, true, genuine happiness—happiness welling from a heart filled with love of God and man and accruing from a zestful service of both. So readily could he recall the events that brought him this happiness that he knew he could write about them as he had played music through the years—"by ear." Hence the title.

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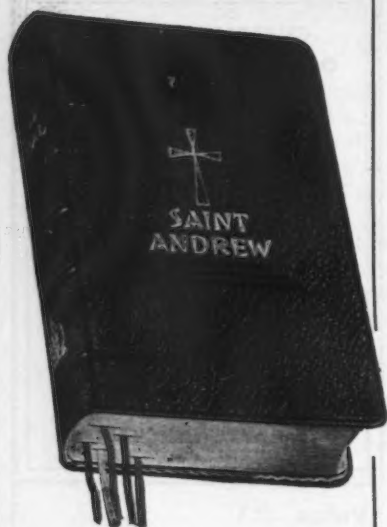
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play, article, pageant, poetry, musical, letter—the last mentioned was his favorite. To quote him again, "Letter writing has been for a lifetime my hobby, my specialty, almost my main apostolate." Always his writings grew out of a need—someone had written to him for a solution for a problem or for the answer to some haunting question. These inspired his pamphlets, but more often he preferred to answer by letter. So, we are not surprised that when, persuaded by the doctor's diagnosis of his last illness, he should yield to the urging of his friends to write his life—this, too, is in the form of letters.

Each chapter is a letter addressed to some particular individual; yet, when all the letters have been read, a life has been retold. A few titles of chapters will exemplify: "To a Young Mother and Father"; "To a Young Man Considering His Vocation"; "To Some Pleasant Teaching Sisters"; "To a Typical Child of This Age."

Advice from his own youth is given to a young mother and father; his Jesuit education and training is recalled in his letter to "Dear Vince"—about to be ordained; his appreciation of the time in which he lived and all that it contributed to the luxury and comfort of present-day youth is revealed in his letter to a "Dear Young Friend." His apostolate of letter writing will be carried to every reader of *Played by Ear*.

"Days I would willing share with others . . ." In life Father Lord shared all his happy days with others. The companionship of the

novitiate in which he reveled, the rigors of college education and his scholasticate and tertianship, the cooperation and collaboration required by the composing and production of his musicals and pageants—all gave him opportunities for sharing his time. Only by reading between the lines does one learn about the hardships, difficulties and embarrassing illnesses of his life. These incidentals to him only intensified the periods of happiness that followed them. They were blessings in disguise to him. "Providence arranged everything with a masterly skill" was his observation to the thwarting of his own plans. This lifelong charitable practice of sharing his happy days with others and keeping the dark days to himself will be continued far into the future through the recounting of them in his life story.

Played by Ear gives a golden opportunity to thousands of teenagers, men and women to "hear" once again the voice of the dynamic Father Lord to whom they may have listened in lecture or convention hall or from whom they may have received one of those treasured letters. The reader forgets completely that the author has gone to his reward; to him, this reading is just another of these one-sided conversations to which he once was and again is a willing and convinced listener. Suffice it to say that the style is Father Lord's; he writes as he spoke, with a zest for life and youth, setting high aims and goals but making allowance for human weaknesses with his abiding sense of humor and deep understand-

(Continued on page 648)

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SEEN and HEARD at 5th CAVE Convention

A CAVE Achievement

A SIGNIFICANT STEP in the development of audio-visual aids for the Catholic teacher took place at the Catholic Audio Visual Educators (CAVE) convention meeting with the NCEA in St. Louis. The CAVE evaluating committee gave its unqualified approval to the film, *The Life of Christ in Art*. This is an educational film telling beautifully and reverently the story of the life of Jesus Christ. It was produced exclusively for the Catholic schools, in 16 mm sound and color, by Coronet Educational Films of Chicago.

This marks the first time that one of the major producers of educational films has prepared a Catholic film for the Catholic market. Sister Dolores Schorsch, O.S.B., Chicago, worked on the script as the educational collaborator with Mr. Thomas Riha of Coronet Films.

The CAVE evaluating committee is composed of the following members: Rev. Michael F. Mullen, C. M., St. John's University, Brooklyn, N. Y., chairman; Rev. Bernard J. Butcher, pastor and principal, St. Mary's, Meriden, Conn.; Sister Jean Philip, O.P., St. Patrick's School, Joliet, Illinois; Rev. Joseph A. Coyne, O.S.A., St. Rita High School, Chicago, Illinois; Rev. Leo Hammerl, associate diocesan superintendent of schools, Buffalo, New York; Sister Mary Gratia, R.S.M., Mercy Junior College, Wilson Park, Tarrytown, New York.

How CAVE Evaluates Films

A Panel Discussion

INTRODUCTION BY SISTER JEAN PHILIP, O.P., CHAIRMAN: When this Convention was mentioned to our Pastor, Msgr. P. L. Kennedy now in his fifty-sixth year of priestly service, he just mused—"CATHOLIC AUDIO-VISUAL EDUCATORS—we've been that for a long time."

A half century ago, even before the advent of the incandescent electric light, the lantern slide held the Catholic audience captivated as they depicted mysteries of the rosary, stations of the cross and other mysteries of our faith. Msgr. Kennedy went on to tell us that the "illustrated lecture," as they then called it, would

bring even the neighboring parishioners to the already crowded hall. It was not an unusual event either, to climax the evening with a minor explosion as an overheated slide smashed to smithereens. In spite of this, an undaunted audience returned to their homes with many thoughts of the evening's presentation milling through their minds. The thoughts stayed with them and made truths bear fruit in their lives.

Re-discovery Needed

Strange as it may seem to us now, film was originally developed for educational purposes. But, it was so completely seized by the commercial entertainment world that a "rediscovery" was necessary. Use during World War II proved its value and the marvelous new tool of education finally came into its own. Now we have for our use an array of films, filmstrips, and other graphic devices that are a blessing to the busy teachers in our crowded schools. While these audio-visuals are not to be thought of as substitutes for teaching, they are valuable aids in helping us put across to our students the truths we want them to learn and to retain.

As educators we have been complaining and worrying about TV stealing the attention of the children. Is it taking away what we consider ours by "divine right"? We might better face the realization that it is winning on the grounds of selection. Audio-visual aids are here to stay. They are no longer considered a fad or a luxury.

Judicious Use

Like anything else, the film, filmstrip, tape recorder and so on, can be and undoubtedly is misused by some teachers. Certainly no educator would approve of a classroom where films are displayed too frequently, where the class has not been prepared before hand nor required to render an account afterwards. Father Michael F. Mullen puts it nicely, when he says, "A hammer unless held in the hand of one who knows how to use it will never drive a nail." This condemns not the use of the tool but its misuse. Properly used the classroom film can be a powerful means of driving home the truth.

However, we must be certain that it is the truth that is being impressed upon the minds of our youth. An accurate and reliable standard by which each film may

be objectively evaluated is needed. The *producer* wants to know how his productions are being rated by Catholic educators. The *distributor* needs some estimate of the films he should buy or lease. The *Catholic teacher* wants more reliable information about a film than can be gathered from producer inspired releases, hearsay, or limited information which catalogues can carry.

While the detailed implications of this critical need cannot be dealt with here, possible solutions to this problem can and will be considered.

Evaluating Committees Organized

The Catholic Audio-Visual Educators decided that the most fruitful and effective approach to evaluation would be to establish evaluating committees in key centers throughout the country. In September, such committees will be functioning in Baltimore, Brooklyn, Buffalo, Chicago, and New York. In each center, groups representative of classroom teachers, educational psychologists, principals, and supervisors will meet, evaluate films and forward the results to CAVE's official publication, *THE CATHOLIC EDUCATOR*.

Should the film meet the standards of our criteria it will merit the CAVE seal of approval. The use of the seal is bound to have a two-fold effect: one would be to improve gradually the quality of all religious films; the other would be to provide distributors and users with a sign and seal of integrity.

The CAVE evaluating committee has completed revisions of our evaluating criteria. We realize that a great

number of evaluation sheets have been formulated for audio-visual materials. However, none have been specifically geared to meet standards that Catholic theology and philosophy would require in the education of our youth. The same caution that is expended in the selection of textbooks must be utilized in procuring audio-visual materials. We would question it if a non-catholic version of the Bible were included for use in our schools. Should not the same prudent inquiry be exercised in regard to the use of the film in Catholic teaching? With these facts in mind the CAVE committee set up the following criteria for evaluating films to be used in the teaching of religion:

Theology: Are the teachings of faith and morals adequately presented? We are all familiar with the so called religion film that offends by omission. For instance, scenes depicting the last supper with no mention of the institution of the Holy Eucharist.

Philosophy: To what extent are the principles of the philosophy of education used in this film in accordance with Catholic teaching? Here I would like to cite the example of a teacher training film familiar to all of you: "The Wheat Farmer." The technical quality of this film is exceptional. Yet as we viewed the fields of golden grain and listened to the narrator credit the farmer and favorable weather for the bountiful harvest, we became painfully aware of the disregard for the first principle of Christian Social Living: everyone needs God.

Instead of showing that the law of God in nature establishes, orders, and directs all things to the Creator, it completely isolated religion from the other fields of man's endeavor.

General Criteria

The other areas included in our criteria are similar to those used on other evaluating sheets. They are as follows:

Psychology: Does the film in its presentation properly stimulate the senses, intellect, emotions, and will?

Authenticity: Is the film accurate according to known facts?

Curriculum correlation: How well is the film adaptable to the needs, background, and maturity level of the students?

Organization: Is the unity and coherence of the film revealed in the smooth continuity from one scene to another and from one sequence to another?

Technical quality: Does the technical quality conform to the high standards established for instructional films?

Utilization: To what extent does the film provide a teaching experience above and beyond that accomplished by other teaching methods?

Interest appeal: Does it appeal to the interest range of the audience?

Desirable outcomes: How well does this film aid in the development of understandings, attitudes, and habits for Christian Social Living?

In the measure to which the school assists the child in his total growth and development, its worth may be judged. The supernaturalization of man is, of course, ac-



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complished by his cooperation with divine grace. The school does not pretend to guarantee the individual cooperation, but it can and must guarantee to supply every natural and supernatural means at its disposal to facilitate the child's formation in Christ.

Demonstration of Committee at Work

To assure you of the practicality of this approach to evaluation we are going to conduct an actual evaluation here this morning of the original version of the film, *The Life of Christ in Art*.

This film was first evaluated by a CAVE committee under the direction of Father Joseph Coyne, O.S.A., last October. Although we were not able to place the CAVE seal of approval on this film at that time, Sister Dolores Schorch, a renowned educator, author of *De Paul Religion Series*, and a member of the evaluating Committee offered her assistance in the revision of the script. In consequence, the producer turned out a revised film.

Following the showing of the original version, the panelists—in the capacity of evaluators—will discuss it. With the exception of Father Coyne and Sister Dolores the others have not previously viewed this film. We are anticipating the same appraisal as was given by the Chicago committee in October.

Revised Film Shown

Immediately after the appraisal by the full committee we shall project the revised, and Catholic version of the

film: *The Life of Christ in Art*. It will be a graphic token of the results that can be attained by CAVE through the cooperation of evaluators and the producers of films.

Integration of A-V Aids

(Continued from page 611)

the Chosen People. The fish, the grain, the bread reveal the union that is established between Christ and the faithful through the Holy Eucharist.

Best Techniques Available

The Catholic Church which, for centuries, conducted the only schools in existence, cannot be unaware today of what she has always known: namely, that men can be led through things of sense to a higher order of intellectual, religious and supernatural truth. She must not fail to use the best techniques that are available in our own century to help her to do as well as possible the task that she is committed to do.

Pope Pius XII, in a letter to the Bishops of Italy in 1954, showed not only an awareness of the great educational potentialities of television—the newest and perhaps the most promising of audio-visual aids—but also an awareness of the danger involved in an uncontrolled use of this medium.

... No one has the right to watch passively the development in television when he realizes the ex-

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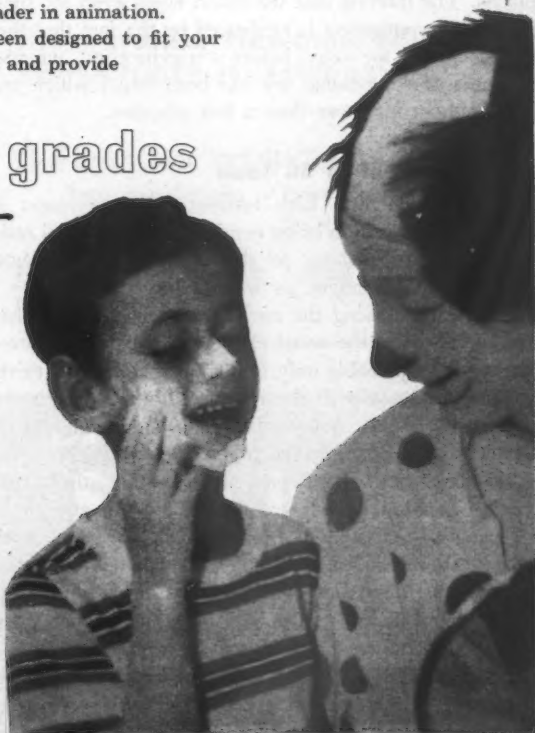
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tremely powerful influence it undoubtedly can exercise on the national life either in promoting good or in spreading evil.

Neither may we be indifferent to the beneficial consequences which television can have in social matters in relation to culture, to popular education, to teaching in the school and in the international life of peoples . . .

Sounding a note of warning, the Holy Father continues:

Different from the theater and the cinema, which limit their plays to those who attend of their own free choice, television is directed especially to family groups, made up of persons of every age, of both sexes, of differing education and moral training. Into that circle it brings the newspaper, the chronicle of events, the drama. Like the radio, it can enter at any time, any home and any place, bringing not only sounds and words but the detailed vividness and action of pictures; which makes it more capable of moving the emotions, especially of youth . . .

It is easy, therefore, to realize how television is very intimately bound up with the education of youth and even the sanctity of the home.

Backdrop for Formal Learning

The educational value of television is witnessed daily in homes throughout America where children who are too young to read are learning by means of pictures and sound. They are building up a background of vicarious experience and are storing up sense images which will form a backdrop against which the formal learning experiences of the classroom can be more effectively placed. The interest that television holds even for these pre-school youngsters is evidenced by the fact that they will sit quietly for hours before a television set, whereas no game or educational toy has been found which will occupy them for more than a few minutes.

ETV Experiment in St. Louis

We are watching with interest the experiment in educational television being conducted here in St. Louis. Educators are seeking to determine whether school subjects can be taught as well to large groups, by a master teacher using the medium of television, as they can be taught in the usual classroom situation where a teacher is responsible only for her own group of thirty or thirty-five pupils. If the answer is found to be in the affirmative it may well be that television will help to solve the problem of the shortage of skilled teachers, one of the most vexing problems facing both Catholic and public education today.

It would be possible to discuss at much greater length the educational and moral implications of television and of movies as they relate to the student in his hours outside of school. Many studies have been made which show the harmful influence of indiscriminate viewing of television and of movies. Other studies show the amount of time spent by the average boy and girl in viewing television outside of school and the influence this has on reading habits. These studies do not concern us, how-

ever, except insofar as they point up the obligation which the school has to develop in students a sense of good taste and an ability to distinguish what is proper and worthwhile in entertainment from what is cheap and sordid, and perhaps even sinful. Our principal concern here is with the merits of audio-visual education insofar as this type of education has place in the program of our schools.

Supported by Research Evidence

It seems that the following claims for the value of audio-visual materials, when used properly in the teaching-learning situation, are supported by research evidence:

1. They supply a concrete basis for conceptual thinking and hence reduce verbalistic response.
2. They have a high degree of interest for students.
3. They supply the necessary basis for developmental learning and hence make learning more permanent.
4. They offer a reality of experience which stimulates self-activity on the part of the learners.
5. They develop a continuity of thought. Motion pictures and T-V do this particularly well.
6. They contribute to the growth of meaning and hence aid in the development of vocabulary.
7. They provide experiences that the pupil could not otherwise have, and hence they contribute to the depth and variety of learning.

Less Successful than Demonstration

On the other hand, it should be noted that, although the film, either presented directly or on television, is superior in many respects to verbal methods of presenting concrete material, research shows that it is no more efficient in presenting tables, maps, and charts, than the actual tables, maps and charts presented as such. Other studies show that using films to teach manipulatory skills in domestic science, in high school physics-laboratory exercises, and in industrial arts is actually less successful than demonstration.

Such limitations on the educational value of audio-visual aids are bound up not so much with their use as with their misuse. Any instrument can be poorly used and, if poorly used, will either fail completely of its purpose or will accomplish that purpose less efficiently.

Guard Against Two Dangers

However, there are two dangers in the use of audio-visual education which educators must guard themselves against. The one is a tendency to view audio-visual aids as a means in themselves and not only as a means to an end. The second is the danger of attempting, through audio-visual education, and through other aspects of the school activities program, to meet the child always at his own interest level, without ever attempting to raise that level; and to administer to the "felt needs" of the child instead of trying to arouse in him a *sense of need* for those elements in our Christian and American

culture which are objectively of great worth, and without which his education cannot be complete.

Mistaking Means for Ends

Jacques Maritain, who is perhaps the greatest living authority on philosophy of St. Thomas Aquinas, criticizes that type of modern education which mistakes means for ends and cultivates them for their own sake.

Here we see from the outset the two most general misconceptions against which education must guard itself. The first misconception is a lack or disregard of ends. If means are liked and cultivated for the sake of their own perfection, and not as means alone, to that very extent they cease to lead to the end, and art loses its practicality. This supremacy of means over end and the consequent collapse of all sure purpose and real efficiency seem to be the main reproach to contemporary education. The means are not bad. On the contrary, they are generally much better than those of the old pedagogy. The misfortune is precisely that they are so good that we lose sight of the end. The child is so well tested and observed, his needs so well detailed, his psychology so clearly cut out, the methods for making it easy for him everywhere so perfected, that the end of all these commendable improvements runs the risk of being forgotten or disregarded . . .¹

In somewhat humorous vein Maritain reproves those educators who are so lost in their admiration of the latest psychological experiments and improvements, so convinced that all education must take its inspiration and direction from the child, that they have abandoned all objective goals of education.

Moreover, by dint of insisting that in order to teach John mathematics it is more important to know John than to know mathematics—which is true enough in one sense—the teacher will so perfectly succeed in knowing John that John will never succeed in knowing mathematics. Modern pedagogy has made invaluable progress in stressing the necessity of carefully analyzing and fixing its gaze on the human subject. The wrong begins when the object to be taught and the primacy of the object are forgotten, and when the cult of the means—not to an end, but without an end—only ends up in a psychological worship of the subject.²

Would Minimize Teacher's Part

In treating audio-visual education or other techniques as a means in themselves, education would minimize the part of the teacher in the teaching-learning process. Plato taught that the whole process of learning is bound up in the learner and that the teacher is in no way a cause of learning. According to Plato, knowledge already exists in the human soul at the time when the soul, which had a previous existence of its own, is joined to the body. The soul, now joined to a mortal body, is unable to express its thoughts, or even to be aware of them, except insofar as the teacher awakens the atten-

tion of the child to the *things he has already known*. Learning, then, is only a form of remembering. The teacher's influence is not *casual* but only *occasional*. This theory of education is similar to that of the so-called progressive educators, although it proceeds from an entirely different philosophy.

Based on Nature of the Child

Modern education is to be commended insofar as it gives the child first place in the program of education and stresses the necessity of understanding the child's

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nature and needs. Although teaching is an art and the teacher is an artist, the medium with which they are occupied is above the ordinary artistic medium. The teacher must not take all the pliable minds of the children in the class, group them together into one indiscriminate mass, and arbitrarily impose upon them the shape and form which she desires, much as a potter will mold a vase from clay. It must be admitted that at one time this seemed to be the accepted method of teaching. Perhaps modern education has gone too far in reaction, but it has at least called the attention of everyone to the fact that education is most effective when it is based on a knowledge of the nature of the child.

¹ Jacques Maritain, *Education at the Crossroads*, New Haven: Yale University Press, pp. 3f.

² *Ibid.*, pp. 13f.

Use of Catholic Reference Books

(Continued from page 613)

It is likewise evident that the present is not a moment too soon to begin the training of the student if he is

indeed to fulfill the aspirations of the Alma Mater which has as its avowed objective in the undertaking of his education "the development of an articulate Catholic." It is hoped that the above discussion has made evident one further fact, that the reference section of the Catholic school library is an invaluable aid in the achievement of this objective.

Our Front Cover: Future scientists. Shown is a small part of the marine life collection displayed by sixth graders from St. Patrick's School, Corpus Christi, Texas, at the first annual South Texas Fair. . . . Besides boating and swimming, fishing is one of the best loved sports for the campers who attend Camp St. Joseph, Bay St. Louis, Mississippi, a resident camp for girls. Under the leadership of a group of specially trained young women counselors, the campers spend four weeks packed with wholesome fun. . . . Three young kindergartners of St. Anastasia School, Teaneck, N. J., enjoy their picture reading session with their teacher, Sister Michael Maureen, of the Sisters of Charity of Saint Elizabeth, Convent, N. J.

Audio-Visual News

Class Cards Tell Story of Creation, Mass, God's Law

Three news sets of class cards offered by the Catechetical Guild furnish pictorial suggestions for the first three

grades. The titles of the sets are *The Creation*, *The Mass*, and *The Commandments*.

Each card is 13½" by 20" and nearly all illustrations are in full color and accompanied by very legible descriptions.

Eight cards tell the story of the Creation. The Commandments are presented on 12 cards, including an introductory card explaining, "God Himself gave the Ten Commandments to Moses on Mount Sinai," plus a summary card.

The Mass is comprised of 12 cards beginning with a brief description of the first Mass. It explains the role of the priest, the Offertory and other principal parts of the Mass. How a child can properly assist at Mass is also suggested.

All three sets are now available from the Catechetical Guild Educational Society, 260 Summit Ave., St. Paul 2, Minn. The price per set is \$3.50.

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American Inland Waterways Leads Coronet's June Releases

America's inland waterways, the great chain of navigable rivers and lakes which links huge sections of the country together, are receiving renewed attention as a result of current plans to enlarge the St. Lawrence Seaway. As indicated in a new Coronet film release, *Transportation: America's Inland Waterways*,

cities along the waterways have experienced tremendous growth, a clue to the potential of the St. Lawrence Seaway development.

The film stresses the relation of inland waterways to other forms of transportation, the major waterway routes and their historical background, and the effects of this system upon our national economy.

Other June film releases include one for the language arts; two intermediate geography films; and one for history in the high school.

Prickly, the Porcupine: Background for Reading and Expression (1 reel, sound; color \$100, B & W \$55; educational collaborator: Ruth G. Strickland, Ph.D., professor of education, Indiana University). Better than anything else in the world. Prickly liked to eat salt. His search for it, one bright morning, led him out of the woods and to a farm. Prickly's subsequent encounters with the farm children and their dog provide a basis for reading and story telling and enable children to observe characteristics of this unusual animal (Primary, Low Intermediate).

Life in Cold Lands (Eskimo village) (1 reel, sound; color \$100, B & W \$55; educational collaborator: Earl B. Shaw, Ph.D., professor of geography, State Teachers College, Worcester, Massa-

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chusetts). Fishing, seal hunting, trapping animals for fur, putting up the tent which is their summer home, shopping in the village store—these are among the common activities in the life of the Agootuk family, Eskimos of Unalakleet, Alaska. Through this intimate study of the family at its daily tasks, pupils become aware of the patterns of living of persons whose environment is a cold land (Intermediate).

India and Pakistan: Lands and Peoples (1¼ reels, sound; color \$125, B & W \$68.75; educational collaborator: Joseph E. Spencer, Ph.D., professor of geography, University of California, Los Angeles). The great subcontinent of India, comprising both Pakistan and the Union of India, is examined in terms of its four major geographic regions. The tremendous range in climate and land forms of these regions is seen to affect both crop production and population density. Life in cities, as well as in rural areas, is surveyed as an aid to understanding these key countries of Asia (Intermediate, junior high, senior high).

Eighteenth-Century England: People and Places (1 reel, sound; color \$100, B & W \$55). Neoclassicism, rebellion, and adventure are some of the facets of this dynamic century shown, by this film,

through paintings by Hogarth and Gainsborough, the architecture of a famous English house, sculpture, figurines, and scenes of navigation instruments and ships. All these are used to reveal insights into the lives and ideas of both aristocrats and commoners in eighteenth-century England. By arrangement with British Information Services and edited from the British Transport Commission's production of *Journey into History* (Junior High, Senior High).

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New SVE Filmstrips

"Hero Legends of Many Lands"

A new series of six filmstrips has just been released by Society for Visual Education, Inc., Chicago. Entitled *Hero Legends of Many Lands*, it comprises the following individual titles: William Tell, King Arthur and the Magic Sword, Aladdin and the Wonderful Lamp, Robin Hood and Allan-A-Dale, Ulysses and Circe, and Gulliver's Travels to Lilliput.

All in color, with original art work, the filmstrips in this series give excellent background material for the stories covered. They are suggested for use in the intermediate grades, junior and senior high school. SVE has a handy correlation sheet, helpful for teachers.

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Book Reviews

(Continued from page 640)

ing. *Played By Ear* is Father Lord's last will and testament to his friends and readers—his happy days.

SISTER M. EDMUND, R. S. M.

Sharing and Planning. By Ruth S. Sherman (Exposition Press, New York, 1955; pages 93; price \$3.)

This helpful book describes the working of the democratic method in the classroom with emphasis on the second grade. The philosophy in this book is pertinent to the Catholic teacher since it defines in all its possible aspects the dignity of the individual. The author is a supervising teacher at the Maryland State Teachers College. From this vantage point, she helps the teacher to build a curriculum and discusses at length the developing of the experience unit. Six units are given in detail.

Since the ability to achieve flexible grouping in the classroom is the mark of an excellent teacher, this

supervisor's suggestions for grouping, while brief, are worth studying. First, the student may indicate on paper his first, second and third choice of problems. Or he may write his name on one of a series of posted interests. Or, problems may be divided among individuals on a friendship basis. Or a work-partner sociogram is a way of grouping. A fifth way is forming groups according to lack of specific skills. But the indi-

vidual is supposed to move, according to his need for other skills, as soon as the lack is made up.

In describing the sociogram, she writes of the role of affection: "It is intelligence in action, radiant, and contagious. It is born of Spirit. It creates a state of acceptance which maintains or recaptures the natural eagerness to learn. Affection is a divine quality."

NAOMI GILPATRICK

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